

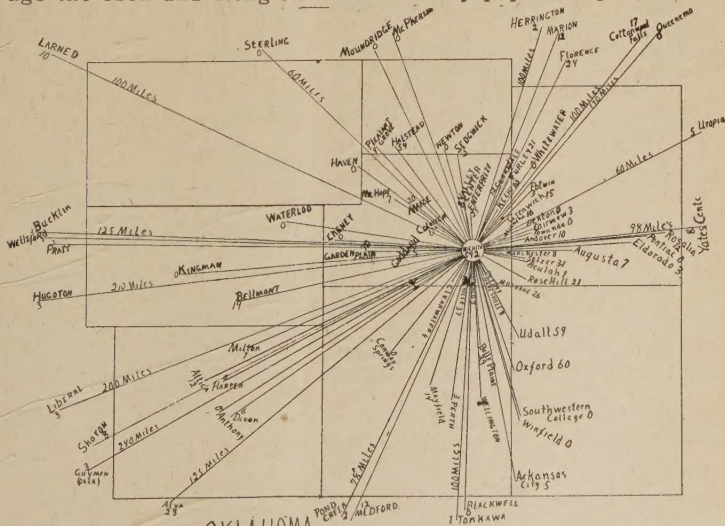
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PAUL GILBERT.

In spite of the handicap of having been a boom town out of which the bottom has fallen with a decided crash, Wichita did not sink into "innocuous desuetude" at least for long. The same persistent spirit that characterized the early settlers possessed those who believed in the future of the city, and after these years of patient plodding she stands as one of the fine, clean communities of the great West. "Watch Wichita Win" is the city slogan and she is winning. But it is because this busy community has won and is winning in other particulars besides commercial life that this letter is written. A year ago the Men and Religion

The gratifying fact about this is that the carrying out of such a program is possible to any church or group of churches in North America. It means organization, federation and sacrifice, of course, but it is sure to win. Other cities elsewhere are doing the same thing. Wichita has had the most extraordinary success, perhaps, because she has planned largely and given herself with abandon to the task. What could not be accomplished in the more thickly populated parts of the country?



OKLAHOMA
UNDER DIRECTION OF FEDERATION OF CHURCHES WICHITA E.H.Stranahan Secretary

The Expositor Christmas Barrels

The editor wishes to thank all those who helped in making happy the families of over thirty preachers' families. We had more opportunities to send barrels than offers of barrels. But those who offered one barrel got into the Christmas spirit and gave two and three barrels, and when it came to the finish, The Expositor went down into its pocket and contributed \$3 each for Christmas dinner to those who could not be given barrels. The amount was fixed by a Kansas minister who said his people could not afford a barrel but sent \$3 for some minister worse off than he. The editor speaking of the pleasure derived from acting as a go-between or Santa Claus, aroused the caustic comment of one good woman who said: "I am not interested so much in preachers as poor washerwomen." Always willing to help we offered to send a barrel to every washerwoman she could find who had supported a family of five on an actual income of \$225—the experience of one of our preacher beneficiaries.

The good woman is still searching for the washerwoman whose income was as small as the preachers.

The Christlike spirit of breadth of love was noticeable making for names of pastors who needed barrels.

One Congregational preacher said: "The name you send need not be a Congregationalist." Others expressed the same sentiment, Baptists sent to Methodists, and Presbyterians to Danish Lutherans, and everybody was happy.

Two churches requested to help preferred to send through their own Home Mission Board to poor pastors accredited by their church secretaries or superintendents. One church wrote to their home mission department for the name of a poor pastor. The secretary replied they had none in need that it had better dispose of the barrel at home. We suppose they were so busy gathering in the funds and subscriptions and making up annual statistics that they had no time to look up their poor relations. The Expositor had eight appeals from the denomination represented by the board.

"But were they worthy?" someone asked. One or two may have been unworthy, but all were needy. If we got down to the last analysis, I suppose we are all more or less unworthy. But our Father doesn't seem to mind that, he sends his sunshine and health and happiness, and I guess His way of treating us makes us better. But we are so much wiser, we have hard looks for the unworthy and we shut up our heart and withhold our hand. What do you suppose would happen if everyone in the church read the Sermon on the Mount once a year,—and practiced it. Possibly the church members are so perturbed over the thunderings of another Mount that they cannot hear the gentle words spoken on Hattin.

Next year we hope there will be no preachers' families in need, but we also hope to be able to send out a hundred barrels if they are needed.

The Greenwood, Mass. Union Church, C. A. McKay, pastor, were unusually generous.

They took three names. To one they sent \$21 cash and a package of fine candy, another a barrel of good clothing, some entirely new, and to the third a barrel of clothing \$5.25 cash and a box of candy—all freight prepaid. I am sure God will richly bless this church, and all others, and all persons who had a part in dividing up with our brethren.

Of Vital Interest to Every Preacher

You will be interested and possibly surprised when I tell you that after being in the religious publishing business for fifteen years I am now publishing the first book that is not distinctly religious. And strange to relate, I have not thus far felt that I have fallen from grace. I feel quite certain that it will do more good than some of the theological books you have purchased from me.

There are 15,000,000 physically defective children in America. The author of "Starving America" feels certain that he has found the principal cause of this alarming condition. His own children have never had any contagious disease and his youngest child, that has had the full benefit of his discovery, has never been sick. What have physical defects to do with the religious or spiritual welfare of the children—the subject which is our chief concern?

A physically weak child is more easily tempted than a healthy child. Sin and disease are so closely related that Jesus would forgive one and heal the other. The Spirit of God has dwelt only in some very weak physical bodies, and he that trusteth in his own strength is lost. But that does not signify that God's spirit cannot do a greater work in a healthy body.

No class of men have suffered more from the high cost of living than the preacher. His salary in too many cases has remained stationary. If in addition to having the cost of food increased the preacher learns that his food is being robbed of vital elements, and that the parts of the grain, etc., which are necessary to healthy human life are removed and sold as by-products, thus increasing the profit, then surely it is a matter in which the preacher is interested personally, and it might be an appropriate subject for a sermon. If the energies of men are so absorbed in making a living that they have no time for religious work, then it is worth while to discover conditions that keep energy at a low ebb.

I want you to read this book—"Starving America." It sells at \$1.50 plus 10 cents postage. But if you will send the postage I will send you the book. If it is a book which you think so valuable that you want it in your home, then send me \$1.00 for it. If you feel that I have over-rated the book and it isn't worth while—then return the book postpaid.

Sign the blank herewith and put 10 cents with it, if interested in the truth about foods.

F. M. Barton, Caxton Bldg., Cleveland, O.

Enclosed find 10 cents postage. Send me "Starving America." I will read and send \$1.00 for it, or return it, within 10 days after receiving same:

Name

Address

Dry Bones Revived

The little group of ministers, returning from a great religious gathering, had become well acquainted during the weary wait for a night train at an out-of-the-way junction, and they were using the time for a profitable exchange of ideas concerning church work. Sunday Schools and young people's societies had been discussed, and the subject of "special meetings," or "revivals," was taken up. Various opinions were expressed regarding the best plan for securing a successful meeting. And it was generally conceded that a very great deal depended upon the evangelist. The ministers gave accounts of the successful revivals that had been held in their respective churches, and outlined the methods pursued by the evangelists in each instance.

One of the group, an old pioneer preacher, took no part in the discussion. A young minister, kindly wishing to draw the patriarch into the conversation, inquired sociably, "Well, Brother McKim, did your church have a good meeting this winter?"

"Brethren, we've had a reviving of dry bones in and around Four Corners such as Israel's prophets longed to see," answered the old minister in a tone of deep satisfaction.

The rest of the company stopped talking to listen. "You must have had an unusual evangelist," one of them observed.

"His kind is certainly rare," agreed the pastor from Four Corners.

"Did he use modern methods?" asked another.

"N-o, not what you'd exactly call modern, but very unusual, brethren, very unusual," explained the veteran with something like a chuckle.

"Come, now, Brother McKim, tell us about his sermons," urged the young minister.

As the company prepared to listen, a restless, sharp-faced man at the far end of the station got up and joined the little group.

"His first sermon was rather a shock to the community," began the speaker. "You see, he used to live at Four Corners about ten years ago, at which time he was considerable of a black sheep."

"Folks were not expecting him to come back delivering sermons, I suppose," interrupted one of the listeners.

"Well, not just the kind he delivered, anyway. However, I've never heard a word of complaint."

"Wonderful," smiled his hearers.

"Must have been remarkably short sermons," jeered the newcomer, unpleasantly.

"So they were. He finished his first one five minutes after he got off the train. A powerful sermon that," continued the speaker with evident enjoyment. "And it spread over Four Corners like wild-fire, though the implement dealer was the only original listener. I'll just give you an account of it. Sam Byers—that's the evangelist I'm telling you about—walked into the implement dealer's office, and said he: 'Mr. Looms, I bought a wagon here ten years ago last month, and skipped the country with it. Here's the pay, with compound interest at six per cent.' And he handed the dealer a hundred dollars.

"Brevity wasn't the only good point about that sermon, now, was it?" inquired the narrator, looking keenly at the newcomer. The stranger

did not reply; his face had suddenly lost its jeering smile.

"He preached his second sermon over at the hardware store, where he paid for a cook-stove, principal and compound interest."

"Pay your debts with compound interest," must have been his text," remarked one of the listeners.

The speaker nodded. "And after he'd hunted up an old retired grocer, and settled for a sack of flour he'd bought twelve years before, he went out into the neighborhood where he used to live, and straightened things up there. I forget how many sermons he did preach. But he paid for pumpkins he'd sneaked out of cornfields, and for hams he'd stolen from smokehouses, and for calves he'd tolled off into the woods and butchered. Fact is, that text of his helped to clear up a good many mysterious disappearances.

"Excitement got to running high; especially when it leaked out that he'd had to sell his farm down in Oklahoma to get the money for his debts. On Thursday night, everybody within five miles of Four Corners came to the prayer-meeting, so they could get together and talk things over. Sam Byers was there, too. And after the meeting got started Deacon Shay, the leader turned to him and said, 'Brother Sam, we're greatly rejoiced that you've been led into the light; and we'd like to hear what experience the Lord has given you.'

"Well, Sam Byers coughed and hemmed, but after a bit he got up. And said he: 'I'm sorry, friends, but I haven't had much experience yet. You know the Lord isn't giving experience out to thieves. And I won't be an honest man till I get that note I owe Deacon Shay paid off tomorrow.'

"Now, everybody knew that the note was outlawed; and, what was more, that the deacon owed some outlawed notes himself—and wouldn't pay them. So there was a pretty awkward pause after Sam Byers sat down. Then the women began quoting Scripture: 'Who shall ascend unto the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.' 'Let us walk honestly as in the day.' Fact is, the meeting stayed in the hands of the women from that on. For Deacon Shay didn't take any further visible part after Sam's speech. Likewise a number of others, who were always depended upon, failed to give in their regular Thursday evening experience."

"The dry bones were waking up, I expect," commented a listener, sagely.

"Brethren," said the aged speaker solemnly, "we had a reviving of dry bones in and around Four Corners such as Israel's prophets longed to see. Deacon Shay drove his hogs to town, and paid off his outlawed notes with compound interest; and Judge Bailey owned up to doctoring land-titles. Ah, it was a grand week for widows and orphans and the tax-collector. But it was mighty hard on bank accounts. However, we had some wonderful new experiences at the next prayer-meeting. Why brethren, they even paid up fifteen-year-old pledges on the preacher's salary. That's how," he added a bit tremulously, "I was able to take a trip to the big conference."

Just then the night train came roaring up to

the station, and the preachers picked up their hand-bags and hurried off.

For a long time the man with the shifty eyes sat motionless in the deserted station. Then he took a pencil and tablet out of his suit-case, and began figuring by the dim, flickering light of the station lamp. Hours passed before he finished and looked around on the sheets covered with figures and scattered about him. There were grim fighting lines around his mouth. And his voice sounded grim and relentless in the empty station as he said aloud, "Jim Bentley, if ever a man was called to go back to his home town and preach from the text of paying debts with compound interest, you are that man."

Along the eastern horizon a range of fiery peaks began pushing up into the dark night sky. James Bentley, going out on the platform for a breath of morning air, stood gazing long into the distant, flaming hills. Gradually a great peace came into the weary, restless eyes, and he murmured to himself: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

That morning, when the station-agent unlocked his ticket window, the first person to appear was James Bentley.

"I want a ticket for my home town, Auburn-dale, Ohio," he announced with boyish light-heartedness. And then he mystified the agent by adding, "I shouldn't wonder if we'd have a reviving of dry bones back in Auburndale, such as Israel's prophets longed to see."—Source Unknown.

(This story is an illustration of the admonition that "getting right with men is the best evidence of getting right with God." The payment of debts is only a part of the house-cleaning—if we have wronged our fellow man in any way, we must make it right. "Go first to thy brother." The reason why many revivals do not succeed, is the petty slanders, tipped with ingenuity of hell, that rankle in the bosom of those who are supposed to be brethren. We regret that there is no way of identifying this story to give credit to author or publisher.—Editor.)

SONG AND HYMN BOOK COMBINED.

In "Melodies of Salvation" we have the best song and hymn book combined that is published. The songs are bright and go with a swing, but the book contains no rag-time. It does contain more songs in words of Scripture than any other book. The book was compiled and is arranged according to Eph. 5:19—being divided into

Psalms, Hymns and Spiritual Songs.

The choicest hymns of the past are included with the best of the present. We will be pleased to send you a sample of this book. The price in lots of 100 or more is \$12.50 for limp cover, and \$20.00 for the board cover. F. M. Barton, Publisher, Cleveland, O.

Touring Europe on Two Hundred Dollars is a booklet by Rev. Harold Cooper, outlining his flying trip through Europe on the above sum. In his two months' trip he visited England, France, Switzerland and Italy. The last chapter gives itemized outline of cost, and list of "pensions," or boarding houses.

PULLING TOGETHER—A PERSONAL WORD TO OUR READERS.

Recently we sent out three red post-cards to each Expositor reader. The cards contained conservative commendation of The Expositor, with a blank place for signing same. We have received several hundred subscriptions as the result of our readers signing, stamping and mailing these cards to preacher friends, and we are sending books to those who helped introduce their friends to the helpful Expositor. But only about one in ten of the requests were complied with.

Will you not please look up the cards we sent. You intended to mail them, but overlooked it. It will cost you three cents to do this kindness for us. But the preachers to whom you recommend The Expositor will thank you, and we will appreciate the favor by sending you a book on receipt of the three names and addresses to whom you have marked the cards.

If you have lost the cards sent you, drop us a postal card and we will send you three more.

Sincerely,

F. M. BARTON

(THE WAY TO FIND CHRIST.)

(Continued from Page 268.)

Here is the second vital matter which I ask my correspondent and all who share his doubt and fear to consider: The supreme glory and dignity is to possess and reflect the glory of Christ. The finest thing for me in life, the alpha and omega, the ultimate and biggest destiny I can ever attain, is to become like him. Have you any doubt about that? Can you stand there? This is the thing that really and eternally matters: for your life to be luminous and transfigured within by his glory. Everything else is secondary, almost remote. The main, the altogether big thing is for you to become like Christ. Jesus claims not only to be the ideal of life. He claims to be its inspiration. He claims to be the dynamic by which his own life is to be attained. He can convey his life to his own and stamp them with his own image.

My fourth and last counsel is this: The Master lays down conditions by which this transformation can be accomplished. Let my correspondent go to his chamber. Let him read the Gospel. Let him read what Christ says, and the conditions by which he can become filled with Christ's spirit. The conditions are as clear as noon. If a man will deliberately study those conditions he may become filled with the divine glory. He will be first a believer, then a disciple, then a servant and then a friend. I deliberately and quietly say that the man who will follow this counsel will find his Lord: One—Resist all compromising thoughts about sin. Two—Sternly deliver yourself from all blinding prejudice. Three—Seriously form your judgments of the Lord's teachings from the Lord's own life. Four—Lay hold of things that vitally matter. Contemplate the glory of Christ; regard that glory as your ultimate privilege and goal; study the conditions by which that glory may become yours, and you may stand at last in his likeness. Honestly follow the conditions and you will at length awake in the likeness of your Lord.

The Way to Find Christ

JOHN HENRY JOWETT, D. D.

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Job. 23:3: "Oh! that I knew where I might find him! that I might come even to his seat!"

A great desolation has fallen upon this man's life and home. "All thy ways and thy billows have gone over me," he cries. The wind of calamity has beaten upon him. Shock after shock, distress after distress, recurring and repeated sorrow, until the fine tree of his temporal glory has been stripped bare, and only the attenuated trunk remains. And here he sits, unspeakably desolate, and gripped by a foul disease. But the desolate man has a little band of friends who come to give him comfort, but their counsel brings to his mind no cheer. What they say only adds terror to the night, for they come and try to explain, but the explanation only increases the weight of his woe. They say calamity always implies iniquity, that sorrow is always the consequence of evil. They say that just as rushes presuppose water, so disease presupposes sin; that physical ailment implies moral turpitude, that all pain is penalty, that it is God's answer to spiritual revolt. They say calamity is a divine nemesis and his accumulated afflictions are the pursuing hounds of an outraged God, and every affliction is a new hound at his heels. Such is their theory, such their explanation. They say to him, "Count thy strokes as the strokes of divine vengeance."

Now, what about the sufferer? Well, he simply resents and repels their orthodoxy, for they have simply come to give him an orthodox explanation, and he resents and repels it. He is quietly conscious of his own rectitude. He has done, he knows, no deliberate wrong to his neighbors, or forgotten the cause of the poor. "My righteousness I hold fast," he says, and stands in the consciousness of his innocence, and he rejects any theory that makes nobility into filthy rags. He refuses to call white black, and seeks to escape the toils of their interpretation.

"Oh, that I knew where I might find him that I might come even to his seat!"

Well, there are bewildered men in our time. They are surrounded by ruins and desolation in their personal life, or look upon calamity on a wider scale, which overwhelms them. There is the problem of pain; there is the problem of inequality; there are terrible sicknesses in life on which they can find no light, and they seek and grope for the presence of God, and many rigid dogmatisms are offered, and they are inclined to throw these dogmas on one side. And then there are other gropers after God, suffering in the cold, chill, uncertainty of doubt and fear. Men and women just feeling out for God, but not, perhaps, in the right way, and they do not find him. One of such gropers has written me an anonymous letter, and the burden of the letter is: "Oh that I know where I might find him! that I might come even to his seat!" It is a cry born out of calamity, for he tells me he lives in material comfort, his family is complete, and he wants to know where to begin to find Jesus. His letter is so genuine and so pathetic and so tragic, and here and there so suggestive of imminent peril, that I want to try to deal with it here. I am persuaded that the features of the

letter are not uncommon. It has characteristics which teach the meaning of life, lives the like of which I have frequently found in my ministry, and, therefore, I am inclined to take this letter as a groundwork for this afternoon. As I only know the generalities of the man's life and have no intimacy with his affairs, I want to make a partial answer to his letter in a sort of general counsel, which I hope may also be of service to others.

Here is a man wanting to find Jesus Christ, and I want to help him. "Oh, that I knew where I might find him!" Now where shall we begin? Well, I will keep close to the guidance of the letter, and my first counsel will be this: Allow no compromising thought to hide your conception of personal sin. There are words, phrases, suggestions in the letter; there are vague hints and implications that my friend is encouraging loose and almost flippant conceptions of sin, and here he comes within the grip of what I conceive to be the greatest of our moral perils: A loose (I won't say flippant) half-indifferent conception of sin. And yet he is wanting to find Christ. I know that this half frivolous, or, if I may put it so, this lightened conception of sin in our own day is the extreme position of a certain reaction. Take the Puritan life: Puritanism was a fierce revolt against mental, moral and spiritual laxity. But in its recoil from license it, to my mind, impinged upon legitimate freedom. In its recoil it invented sins. For instance, it made a sin of using holly and of eating mince pie at Christmas time. These are only samples of things that were brought out of a comparatively harmless sphere and put into the scarlet category, and were tabooed. Therefore, there came from that, no doubt, the reaction of licentiousness. It is always the case. If we invent sin we shall lose our fine sense of sin. There is today a certain reaction against this Puritan rigidity. We are very busy taking down fences where our forefathers erected them and removing trespass boards where they put them up. And we are still more busy tearing off labels which they attached for our guidance and warning. We are tearing off labels marked "Deadly poison," until scarcely any remain. We are regarding nothing as fraught with the seeds of death. That is the popular tendency of our time, and it is helped by certain tendencies of modern philosophy and popular literature, and I think my friend has not escaped the peril. He is far too busy tearing off labels, and I am not sure that he has one "deadly poison" label left. Here one thing is perfectly clear: If we begin by denying the disease we are never going to find the physician. If we only deal in euphemisms we are never going to find the Saviour of the world. If we call deadly poisons cordials we are never going to become acquainted with him who is the resurrection and the life. If any man brushes sin aside as a trifle he does not want Christ, and he will never find him. And, therefore, my first general counsel is this: Treat sin seriously. Give it its right name. Call it "deadly poison." Use the label wherever it is required; wherever there is a thing that would destroy the fineness of the spirit, label it "deadly

poison," and allow no philosophy to frame you a euphemism as a substitute for the old word, "Sin." Make no compromise with sin.

My second general counsel is this: Sternly deliver yourself from the influences of blinding prejudice. I will illustrate this by reading one or two sentences from my correspondent: "I hate what goes by the name of religion," and then, "Christian men have deceived me and I cannot trust them." And in the same violent phrase he adds, "Hang Protestantism as it exists, for present religion seems to be a mere theatrical display." I do not think sweeping generalizations of that kind are likely to lead to much good. A man who begins in that way is not going to end in a large place. There is no discrimination in the judgment. Here is a man wanting to find the truth and there is no discrimination in the search. His judgments are blinded by prejudice. His difficulty is that there is just enough trouble in his attitude to make his prejudice seem respectable and comfortable. I know there is a great deal in Protestantism that ought to be hanged, but I do not know that it has much to do with him. The relative question is, How much is there in him that ought to be hanged and put away? There is a great deal in modern Protestantism that causes trouble to a lot of us. But what about the rest of it? There is a great deal theatrical and unreal, but how about those splendid doctrines which adorn the teaching of Jesus Christ? There are many Christians who only have "a name to live," but how about those men and women who are gladly shedding their blood in willing service in helping the interests of the Kingdom of God? I want men like my correspondent to be scrupulously honest and just as eager to welcome the genuine as they are to point out the counterfeit. Let them open their eyes and when they find dross in the church call it so, and when they find gold say: "There, there is pure gold." Let them be honest.

My third general counsel is this: Seriously correct your misunderstanding; be sure that your understanding is true. Spare no pains to know what it is to be a Christian. He writes: "I shrink from the cross"—I do not wonder—"especially the modern cross. If I went to the modern cross I should have to give away all I have to those in need. Apparently I should want to allow evil to conquer. In a way I should have to let swindlers get the best of me. I should not have to resist evil either by mind or physical force, and believe that goodness so shown would conquer in the end." This is an example of misconception. This man is the victim of a word or phrase; carried about by a popular idiom. He has got sentences of the Master here and there, and is borne about on the wings of the wind. He is misinterpreting the Lord, and what I advise him to do is this: If he wants to understand any word of Jesus let him not take that word as he hears it resounding in the rumor of the street, but let him take that word and seek its interpretation in the life of Christ. That is the only way to see what the Lord meant by the word. I am to take the word to the life, and bring the life to the word. "I should not have to resist evil either by mind or physical force," he writes. Who told him that? There are the words torn bleeding from our Master's intercourse, detached entirely, and the man gives his own significance

to them. How did the Master deal with swindlers, with extortioners, with unholy traffickers in holy things? How did he deal with those who made a market of the Temple to gratify their own greed at the very gate of prayer, and with the hypocrites who "devoured widows' houses, and for a pretence made long prayer?" What about the whip of small cords? Take, I say, to the honest groper after Christ, the work of the life and seek the illumination in the Master's counsel. Seek in the life the context of the Master's words.

These are the three counsels:

1. Reflect all compromising concerning sin.
2. Deliver yourself from blinding prejudice.
3. Seriously correct your judgment of the Lord's teaching in the Lord's life.

Now, I come to closer quarters. Lay hold of the vital essential. I will quote my correspondent's letter again: "The miracles crop up, and I cannot understand them," and again, "I cannot get an intellectual grip of the matter." And again, "I cannot say I believe where I do not." And again, "Is it possible to be a sincere believer in Christ without believing in the future life?" First of all, without any disparagement of the rights and dignity and nobility of religion, I am bound to recognize the possible peril of intellectual pride. There is a pride of reason which may impair and impoverish the life. Suppose we have many of these unsolved problems, bustling like hostile forts, what are we to do? Begin with essentials. Get your feet on one square yard of solid ground and there take your stand. I would advise any man who is groping for Christ to begin here: Jesus Christ claims to be the life in thee. Now, begin there. Never mind the future life, or the miracles, just now. My correspondent says: "The grandeur and the loveliness of Jesus I have never heard spoken of but with respect." That is a wholesome word, and yet a word that somehow gave me pain. I do not like to hear our Lord spoken of with "respect." There is a touch of patronage in the word; a touch almost of superciliousness. Still I welcome the word, "The grandeur and the loveliness of Jesus." I would begin there. I would dwell on that until you are entranced—and do not merely "respect" Him for it—with overwhelming love. Have you ever experienced the effect of prolonged contemplation of anything glorious? Of any surpassing beauties of nature? Have you ever watched the majestic approach of some awful storm, or stood upon some stupendous mountain top and gazed upon the glorious scene below, or looked long at the exquisiteness of wild flowers, or watched the stars coming out one by one, until the glory and power of nature fascinates you, bows you, simply prostrates your soul in reverent homage? Well, that is what I would do with the ineffable glory of Christ. I would say, take your eyes away from the hereafter and fix them upon the glory of God, bit by bit, little by little, until your soul goes far beyond saying you "respect him," and you say, "Thou art the chief among ten thousand." Or until, perhaps, you say with the Apostle John: "When I saw him" (this is more than respect) "I fell at his feet as one dead." Contemplate the glory of Christ.

(Continued on Page 266.)

Stopping Half Way to the Promised Land

REV. JOSEPH M. LONG, WASHINGTON, D. C.

One of the least known of Bible names is Terah. Yet he was the grandfather of Abraham, and apparently came near being as famous. In the 11th chapter of Genesis we read of God's command coming to him to leave his father's country and his kindred and go to a land which would be shown him. He obeyed, and traveled as far as Haran, but there for some unknown reason made a long halt, which continued till his death.

Now Haran is halfway from Ur of the Chaldees, his former home, to Canaan, which subsequent events seem to indicate as the goal in mind. And as we think of the part Canaan was to play in God's plan, what a pity that Terah, having traversed half the distance successfully, should not have persevered and finally reached the Promised Land! Who knows but that Terah, instead of Abraham, might have been the "Father of the Faithful," in whom all the families of the earth should be blessed? But he missed his great opportunity by lingering halfway there until death overtook him.

Recently among some papers left by my father I discovered an old diary of his trip to California in 1865 by way of Panama. On account of the danger and uncertainty of the shorter route across the plains, travelers usually chose the sea voyage to Aspinwal, now Colon, and after crossing the Isthmus took a steamer again on the Pacific. I was much amused by one incident in the tramp across the Isthmus. After only a few hours' walk they came to a refreshment saloon with the sign "Halfway House." They did not stop, however, but along towards noon came to another "Halfway House," and there got dinner. Four miles farther on they passed another, and when they thought they must be near journey's end they came to the true "Halfway House." Evidently these enterprising proprietors, with a keener eye for business than for truthfulness, had thus sought to induce weary pedestrians to stop and patronize them, in the belief that half the distance being accomplished they could afford to stop and rest awhile.

In a sense we all intend to travel toward the Promised Land. But what a string of "Halfway Houses" there are along the journey of life, to entice us to linger, at least for a while, in the comfortable belief that having made such excellent progress already there is no need of worrying about the rest of the journey, a belief so alluring that many, like Terah, never get beyond that point. I have thought of a few of these "Halfway Houses."

There is the one of respectability. It would mean a great deal to some men to become merely respectable. One can appreciate the genuineness of the drunkard's prayer in Jerry McAuley's Mission, "O Jesus, help me to be decent; don't let me get down in the mud again!" His degradation was loathsome to him, and decency, respectability, in his mind included everything that was in contrast to it. But much as it might mean to such a man,

respectability is a long way short of reaching the goal God has set before us. Having attained respectability, one is too likely to rest there contented, like a young man who once said to me, "I have quit swearing, playing cards and all those things, and come to church now every Sunday; I don't see why I am not as pious as Deacon So-and-so." Probably the great majority of those we know are lingering on indefinitely at this "Halfway House."

Another one is a Christian profession. It is notorious that many a person has professed conversion and been received into the church who has never gotten any farther. To be sure, this point may be a long way beyond mere respectability, but it is certainly far from the end of a Christian course. The good ought not to be the enemy of, or a substitute for, the best. Our churches are too full of these "halfway" Christians, who forget "the race set before them" and loiter along at merely nominal Christianity until death finds them, as it did Terah, only halfway to what they ought to be.

A third "Halfway House" is that of partial success. We would that every pilgrim to the Better Country reached this point. It is ground for encouragement to anyone who has attained it. But again and again it has been noted that an early and partial success has proved the ruin of the would-be artist, or author. Many a young preacher or Christian worker whose first efforts met with much appreciation has been hindered by his very success from reaching the higher usefulness possible to him. Let one, however, be always willing to learn, cultivate a high ideal, look at things in their true proportion, and he will be saved from Terah's fate.

One other danger should be mentioned, the opposite of the preceding,—the "Halfway House" of a mortifying failure. I knew a useful Christian man who on one trying occasion lost his temper and was so mortified that for years he stood aloof from the church. No one doubted his sincerity, and he was urged to resume his Christian duties, but for a long time he was lost to the church, though he finally saw things in a better light and took up again his Christian walk. Such an unfortunate occurrence is Satan's great opportunity. "Now you know you are a hypocrite," he insinuates, "and so does everybody else; it's no use for you to try to go on." Personal pride, a mistaken fear of bringing reproach on the church, a false humility, all join to deter the "man overtaken in a fault" from thinking of any further progress. But like the man above mentioned, he should not let such motives as these override his bounden duty to "press on toward the mark" and never come to a standstill until at last in God's Providence he reaches it.

Let us remember Terah's fate as an awful warning, and let us rather determine to be like Abraham, to whom later came the command which his grandfather failed to fulfil, and of whom we read, "into the Land of Canaan he came."

QUOTABLE POETRY

THE GLORY OF THE GARDEN.

Our England is a garden that is full of stately views,
 Of borders, beds and shrubberies and lawns and avenues,
 With statutes on the terraces and peacocks strutting by;
 But the Glory of the Garden lies in more than meets the eye.
 For where the old thick laurel grows, along the thin red wall,
 You'll find the tool and potting-sheds which are the hearts of all.
 The cold-frames and the hot-houses, the dung-pits and the tanks,
 The rollers, carts and drain-pipes, with the barrows and the planks.
 And there you'll see the gardeners, the men and 'prentice boys
 Told off to do as they are bid and do it without noise;
 For, except when seeds are planted and we shout to scare the birds,
 The Glory of the Garden it abideth not in words.
 And some can pot begonias and some can bud a rose,
 And some are hardly fit to trust with anything that grows;
 But they can roll and trim the lawns and sift the sand and loam,
 For the Glory of the Garden occupieth all who come.
 Our England is a garden, and such gardens are not made
 By singing, "Oh, how beautiful," and sitting in the shade,
 While better men than we go out and start their working lives
 At grubbing weeds from gravel-paths with broken dinner-knives.
 There's not a pair of legs so thin, there's not a head so thick,
 There's not a hand so weak and white, nor yet a heart so sick,
 But it can find some needful job that's crying to be done,
 For the Glory of the Garden glorifieth every one.
 Then seek your job with thankfulness and work till further orders,
 If it's only netting strawberries or killing slugs on borders;
 And when your back stops aching and your hands begin to harden,
 You will find yourself a partner in the Glory of the Garden.
 Oh, Adam was a gardener, and God who made him sees
 That half a proper gardener's work is done upon his knees,
 So when your work is finished, you can wash your hands and pray
 For the Glory of the Garden that it may not pass away.
 And the Glory of the Garden it shall never pass away.

—Rudyard Kipling.

WASHINGTON'S WASTED CHANCE.

"George Washington was not much of a business man, I take it," remarked the captious critic as he deftly trimmed the fringe on his antiquated and well worn cuffs.

"How do you make that out?"

"Well, when he crossed the Delaware it was full of floating ice. There was ice going to waste. Yet George went on to Trenton and fought the British."

"What else should he have done?"

"Well, he might have organized an ice trust with offices in Jersey City, cornered all that ice and become the father of the octopus."

NOT MUCH.

A Scottish minister speaking before the Assembly of the Church of Scotland, told the story of two Perthshire farmers who were discussing the themes (i. e., the benevolent and missionary projects) of the denomination. "I dinna like thae schemes, I dinna ken what the ministers are daein' wi' the siller." "Well," rejoined the other, "there's ae consolation, they'll no dae much harm wi' a' that you or I gi'e."

THE SERMON HAD MERITS.

A presiding elder on a western circuit had a circuit-rider whom he used to fill appointments in new territories and more especially in districts where other denominations had just broken ground.

On one occasion he was sent to preach in a school house where another missionary had been canvassing through the week and had a Sunday appointment in the school room. He had to take second place and have a second service. Next day on his way home, meeting the presiding elder on the train, he asked how he got along on Sunday. He replied: "I preached a rousing, soothing, satisfying sermon."

"How was that?"

"Well, before I was half through the half of the people left. That was rousing, wasn't it? Before I was through the rest were asleep. That was soothing, wasn't it? After I was through nobody asked me to come back. That was satisfying, wasn't it?"

OH BISHOP!

Bishop Niles of New Hampshire had a singular experience while attending the recent Episcopal convention in Boston. The bishop, who is a very tall, heavy man, was seated on one of the low settees in the public garden, and when he started to get up found that he had great difficulty in regaining his feet. While in the midst of his struggles a wee tot of a little girl came along and offered her assistance. The bishop ceased trying to rise, and, after surveying the little girl critically, replied that she was too small to help. The little girl persisted that she could help, but the bishop was just as sure that she could not. "Well," said the little girl finally, "I've helped grandpa lots of times when he was lots drunker than you are."

The Pest of Glory

DAVID STARR JORDAN, LELAND STANFORD UNIVERSITY.

What shall we say of the progress in the art of killing in these centuries of Christian civilization?

Benjamin Franklin, in 1782, after the battle of Martinique, wrote thus of what he elsewhere called the "Pest of Glory": "A young Angel of distinction being sent down to this world on some business for the first time, had an old courier spirit assigned him as a guide. They arrived over the seas of Martinico in the middle of the long day of obstinate fight between the fleets of Rodney and de Grasse. When, through the crowds of smoke, he saw the fire of the guns, the decks covered with mangled limbs and bodies dead or dying, the ships sinking, burning or blown into the air, and the quantity of pain, misery and destruction the crews yet alive were thus with so much eagerness dealing around to one another; he turned eagerly to his guide and said: 'You blundering blockhead you, so ignorant of your business; you undertook to conduct me to Earth, and you have brought me to Hell.' 'No, sir,' replied the guide; 'I have made no mistake. This is really the Earth, and these are men. Devils never treat each other in this cruel manner. They have more sense and more of what men call humanity.'"

Gustaf Janson of Sweden, in 1912, one hundred and thirty years later, after the battle of the Tripoli Oasis, wrote thus of what he called "the pride of war":

"The bird-man had returned from his flight into the desert where the bombs he threw had stirred up the sands about the Arab encampment.

The general shook him warmly by the hand once more and stood for a few minutes sunk in thought. 'Gentlemen,' he began suddenly, turning to the officers, 'it is incredible how the technique of war has changed. Telephones, telegraphs, wireless communications—war makes use of all these. It presses every new invention into its service. Really, most impressive. I have just been reading the latest aviation news from Europe. Our ally, Germany, and our blood-relation, France, possess at this moment the largest fleet of aeroplanes in the world. The distance between Metz and Paris can be covered in a few hours. The three hundred aeroplanes which Germany possesses at this moment, all constructed and bought in France, could throw down ten thousand kilos of dynamite on the metropolis of the world in less than half an hour. This is a positively gigantic thought! In the middle of the night these three hundred flying-machines cross the border, and before daybreak Paris is a heap of ruins! Magnificent, gentlemen, magnificent! . . . Unexpectedly, without any previous warning, the rain of dynamite bursts over the town. One explosion follows on the other. Hospitals, theaters, schools, museums, public buildings, private houses—all are demolished. The roofs break in, the floors sink through to the cellars, crumbling ruins block up the streets. The sewers break and send their foul contents over everything . . . everything. The water pipes

burst and there are floods. The gas pipes burst, gas streams out and explodes and causes an outbreak of fire. The electric light goes out. You hear sound of people running together, cries for help, shrieking and wailing, the splashing of water, the roaring of fire. And above it all can be heard the detonations occurring with mathematical precision. Walls fall in, whole buildings disappear in the gaping ground. Men, women and children rush about mad with terror among the ruins. They drown in filth, they are burnt, blown to pieces in explosions, annihilated, exterminated. Blood streams over the ruins and filth; gradually the shrieks for help die down. When the last flying-machine has done its work and turned northwards again, the bombardment is finished. In Paris a stillness reigns, such as has never reigned there before."

What Ship Goes First?

What shall we say as to the first ship to pass through the Panama Canal? Let it be an American ship, bound on foreign commerce. If possible, let it be a merchant ship on its peaceful way to one of our sister republics.

The date of the opening of the Panama Canal is approaching. A certain symbolism of the thoughts and purposes of the people of the United States will be associated with the character of the first vessel which shall pass through the Panama Canal. May this symbolism be one of international peace and good will, and of that alone.

The main function of the Panama Canal is one of peace. It is to link nations more closely by bonds of travel and of commerce. To symbolize this purpose should be chosen a vessel engaged in the activities of peace, one sailing under the flag of the republic, bound to or from the shores of this nation; one which shall bear the friendliness of the United States of America to the nations of the world, wherever its course may tend.

These purposes of the United States could not be fitly symbolized by a ship of war, however great her excellence and however perfect her equipment. The existence of such vessels may be a necessity in an age in which international war is still legalized as a means of settling international differences. But the people of the republic wish not to glorify this necessity. They wish that war may be made the last, and not the first, resort when international problems arise. At the best the warship harks backward to the history of the past; while the ship of travel and commerce points forward to our nation's ideals of the future.

This great democracy will find its future greatness not in conquest, not even in self-defense against would-be conquerors, but in friendly co-operation, the brotherhood of men and nations, the ennobling of the individual man, and in increasing recognition of the worth of human life.

Shall The Turk Go?

What shall we say of the expulsion of the Turk from Europe? Most of us say let him go, and he seems to be going. But we would

not have him driven out because he is a Turk nor because he is a Moslem. Those are not good reasons. Difference in race or in religion is no valid cause for war. Nor is it really the habit of massacre to which the Turk seems addicted and by which he has stained the soil of Armenia and Syria as well as that of Macedonia, Bulgaria and Greece. The Turk has a long list of massacres because he has had a long lease of opportunity. The fault is not with the Turk but with the system. He has held alien lands in military servitude for 500 years. Others have done as he does when the opportunity or the necessity was forced upon them. Military pacification and military control over people who do not manage their own affairs spells always massacre. Massacre is war, the very worst side of war. It is war unrelieved by any lofty purpose. But more blood has been shed in the Balkans in a month than the Turks have shed in a century before. Yet there is a difference. There is real force in the Macedonian proverb, "Better an end with horror, than horror without end." There is a Mexican proverb, "The grass grows over the graves of those who fall in battle, but not over those slain wantonly." The evil does not lie with the Turk as Turk. Turks are much like other people. Like other good soldiers, those who have tried it have no love for war. They would rather not kill nor be killed. But military occupation is irksome. A soldier insults a woman. This has been a soldier's privilege in most countries through the insolent ages. An insult is resented. An alien insults a soldier. A trader refuses to pay his taxes. A civilian complains of ill treatment. A boy shoots a soldier from behind a cactus hedge. The soldier seeks revenge. His comrades stand behind him. Whatever the provocation, "shooting up the town" is no novelty in history. Insolence begets resistance. Resistance to the soldier is "treachery." The penalty of treachery is "massacre." This story has been told over and over again wherever there is military pacification and military occupation. It has been told in our day in Armenia and Adana and Macedonia. It has been told in the Oasis of Tripoli, in the Transvaal, in Samar, in Peking, in Bessarabia, in Korea, in Finland, in Zululand, in the Soudan, in the Congo, in Yucatan, in India, in Indo-China, in Arabia, in Egypt. It is not the soldier's duty to stand patiently under abuse. It is not his part to respect the rights of men. It is not the civilian's part to take in meekness the soldier's insults. And it is not the expulsion of the Turk that we hope for. The Turk is the least of our problems. We would put an end to the whole system which involves "the right to rule without the duty to protect." And in the long run, there is no protection for any people who have not some voice in their own affairs. Sooner or later comes the end of all imperial domination that strikes no deeper roots than force or fear.

Abolition of Piracy.

What shall we say to the plea of Dr. Harsley at the University of Berlin, that all war operations at sea should be confined to the three-mile limit of territorial jurisdiction?

Why not? This would be a great move forward, and in the line of the efforts of Sir John Brunner and many other good men to safeguard private property at sea. Private property on land, if not used for war purposes, is immune from hostile seizure. It has been so since 1899. But private property at sea may be seized by the crews of hostile vessels and taken as prizes for their personal benefit. This right to plunder has been supposed to stimulate officers and men to patriotic activity. By this means England once destroyed Holland's commerce; and those who forget that we live in a changing world have wished to hold on to the legalized piracy, as a means, some time, of doing the same thing with Germany. This, it was said, "insures not only England's overlordship of the sea, but also her supremacy of trade for all times." This is no longer true, and England's insistence on the right of piracy is plunging the world into insolvency. It is this vicious claim which explains, if it does not excuse, the huge naval armament of Germany, for "it is impossible to take, lying down, such a perpetual menace."

But the cruelty and folly of legalized piracy has become apparent to wise and just men in England. The next Hague Conference will see a determined effort to do away with it, as we have already done away with legalized pillage on land.

Now why not go a step farther and make the sea an open highway on which all sorts of vessels shall be safe from all form of attack? Why not make belligerent nations confine their brawls to their own shores? All the sea outside the three-mile limit belongs to all the world. Let it be made immune from war. And let it be provided, at international expense, with ships for protection of commerce—not for its destruction. Let us have, as Dr. Harsley urges, a life-saving patrol for warning and for help when the icebergs come down from the north. Let us join to destroy all derelicts. Let us find the dangers of the open sea, and jointly remove them, without adding to them the dangers involved in the operations of ships of war.

The navies of the world must melt away. The taxpayers of the world cannot stand the drain much longer. Why not take away their chief excuse and build up the merchant fleets instead?

In this issue the McIntosh Stereopticon Co. bring to the attention of Expositor readers their new Miopticon. It is easily portable and easily made ready to operate. It can be attached to an ordinary incandescent electric light socket using 5 amperes, 110 to 115 volts, and will project pictures a whole evening at a cost of about 12 cents for current. Write to McIntosh Stereopticon Co., Dept. 5, 3 Randolph St. E., Chicago, for descriptive booklet.

Correct.

Teacher—Correct the sentence, "The liquor what the man bought was soon drank."

Bright Pupil—"The man who bought the liquor was soon drunk."

Topical Preaching—The Argument or Body of the Sermon

DAVID JAMES BURRELL, D. D.

(The series of addresses on Expository Preaching by F. B. Meyer, was of great help to preachers, and has been made into a book. We now have a series on Topical Preaching by the leading topical preacher of America—David James Burrell, who has held and interested large audiences in his Fifth Avenue Church in New York City. In these two series The Expositor has rendered and will render great service to its readers, that will affect the character and style of preaching in many pulpits.—Ed.)

THE ARGUMENT OR BODY OF THE SERMON.

A. THE IMPORTANCE OF ARGUMENT.

It is obvious that, inasmuch as the preacher's object is persuasion, his appeal must be addressed to the reasoning faculties of those who hear him.

The commonest conversation, respecting the weather or the crops, presently becomes flat, stale and unprofitable unless it leads to some difference of opinion and a more or less stimulating clash of opinion. The interest flags and the conference breaks up when only indisputable commonplaces are bandied to and fro. And the same thing happens when one of the parties fails to see what the other is driving at.

In political life a man's stature is estimated sooner or later by his mastery of logic. Here is the line, running along the borders of great civic principles, which differentiates the statesman from the demagogue. An appeal to passion may inflame a mob for the moment, but the people are ruled by sound reason in the long run.

The preacher, above all other men, is expected to be able to give a reason for the faith that is in him. And the sermon is his opportunity. He is like an advocate in court with a case to argue. Preaching is more than talking about a thing; it is starting out for somewhere and getting there. Pretty periods and striking epigrams are mere flowers along the way. Clear, succinct, well grounded, cumulative, progressive and convincing statements are what tell.

It has been said that the preacher "is not a logician but a herald." This is incorrect; he is both. Benjamin Franklin, when ambassador at the French court found use for all his logical acumen. The preacher is an ambassador, an ambassador of Christ.

John Owen was able to make and deliver a great sermon, and not infrequently did so; but his average discourse was composed of turgid and opaque sentences so loosely and carelessly thrown together that it was not inaptly characterized as "a continent of mud."

There are four kinds of composition which may properly be called argumentative; it being understood that all argument, as an effort to persuade, makes its final appeal to the will.

First, Description. This has to do, particularly, with men and things. It addresses itself, through the imagination, to the will.

A description may be for the purpose of mere definition and identification, like that of

a piece of property in a title deed; or like the description of a criminal at large; or as when a natural scientist describes a skylark as "a bird of singular habits and appearance, that mounts into the air and sings as it flies."

Or the purpose of a description may be to produce or emphasize a moral impression. When, for example, the preacher paints a man, a place, an incident or anything else, he does so not for the sake of the picture—which has of itself no homiletic value—but because of its bearing on the argument of his discourse.

Second, Narration. This has to do with events. It addresses itself, through the power of association, to the will.

In Edmund Burke's address in the case of Warren Hastings he relied for the most part on the story of Hastings' life in India to substantiate the indictment. In the preliminary cross-examination his abilities as a lawyer were taxed to the utmost in bringing out facts and incidents which, by themselves, had no apparent connection with the matter in hand. In his address to the court his oratorical ability was splendidly shown in so articulating these *disjecta membra* as to make the story assume the form and power of an irrefutable argument.

The logical effectiveness of a well-told story is illustrated in the influence of "Uncle Tom's Cabin" on the final solution of the slavery question in the United States.

The story of an overworked and underpaid needlewoman as told by Thomas Hood in "The Song of the Shirt" is in evidence:

"Stitch! Stitch! Stitch!

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread.

"O men with sisters dear,
O men with mothers and wives,
It is not linen you're wearing out,
But human creatures' lives!"

This song is said to have raised the wages of every seamstress in England. It is the sort of argument that strikes home.

The consummate oratorical skill of Christ is shown in his use of the parable as a means of influencing the will in the direction of truth and righteousness.

Third, Explanation. This has to do especially with facts. It addresses itself, through the understanding, to the will.

For example, the determining factor in the question of Papal supremacy is found in a clear and fair explanation of Christ's words in Matthew 16:16-19, Matthew 18:15-18 and John 20:19-23. These have reference to (1) the Rock foundation of the church, which is not Peter, but Peter's confession, "Thou art the Christ, the Son of the living God" (Matthew 16:15-18); (2) the Power of the Keys, which were not the keys of the invisible, but of the visible church, the reference being to the opening up of the gospel to Gentiles as well as Jews (Matthew 16:19, first clause); (3) the Power of "Binding and Loosing," which has

reference to the maintenance of order and discipline in the church, and was conferred not on Peter alone but on the whole apostolic circle (Matthew 16:19, latter part); and (4) the Power of Absolution (John 20:19-23), which was conferred not upon Peter alone, but upon all Christians; having no reference whatever to what is called "plenary absolution," but only to that declarative form of absolution which is exercised by all true believers when they say, "He that believeth in the Son hath everlasting life; and he that believeth not, the wrath of God abideth on him." In a discourse on Romanism along these lines the logic of the argument is found simply in a fair statement or explanation of the teaching of Christ.

A good illustration of the force of explanation is found in Rev. Robert Burdette's statement of his position on the temperance question. "About the power of prohibitory laws to prohibit—the laws of the State against murder do not entirely prevent murder; nevertheless, I am opposed to licensing one murderer to ever so many thousand persons, even on petition of a majority of the property owners in the block that we may have all the murder that is desirable in the community under wise regulations, with a little income for the municipality. I believe in the absolute prohibition of murder. The laws of the country prohibiting stealing do not entirely prevent stealing. Nevertheless, I am opposed to a high license system of stealing, providing that all theft shall be restricted to certain authorized thieves, who shall steal only between the hours of 6. a. m. and 11:30 p. m., except Sundays, when no stealing shall be done except by stealth, entrance to be made in all cases on that day by the back door, and at the thief's risk. I believe in laws that absolutely forbid theft at any hour, or any day of the week. And on the same ground, and just as positively, do I believe in the prohibition of the liquor traffic. And I never said I didn't. And I did say that I did. And I DO. I do say that the best way to make a man a temperate man is to teach him not to drink. But a saloon is not a kindergarten of sobriety. Your town is under no obligation to any saloon. All that it is, in respectability and permanent prosperity, it has grown to be without the assistance of the liquor traffic. If the liquor men insist on quoting me on this topic, let them commit this to memory, that they may repeat it as they need it: I do not know one good thing about the saloon. It is an evil thing that has not one redeeming thing in all its history to commend it to good men. It breaks the laws of God and man. It desecrates the Sabbath; it profanes the name of religion; it defies public order; it tramples under foot the tenderest feelings of humanity; it is a moral pestilence that blights the very atmosphere of town and country; it is a stain upon honesty; a blur upon purity; a clog upon progress; a check upon the nobler impulses; it is an incentive to falsehood, deceit and crime. Search through the history of this hateful thing, and read one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is no such record. All its history is written in tears and blood, with

smears of shame and stains of crime, and dark blots of disgrace.

Fourth, Demonstration. This is after the method of Euclid. It addresses itself through all the mental powers to the will.

(1) A demonstration may be direct: following either the inductive or deductive method; as explained further on.

(2) Or the demonstration may be indirect. As in a mathematical proposition like this: "If two straight lines are perpendicular to the same straight line they are parallel with each other;" where it is shown that if they were not thus parallel they would meet, an absurd conclusion, because it violates certain of the axioms and definitions. This indirect method is called **reductio ad absurdum**.

It was used by Whately, when, in refuting a current form of argument against Christ, he showed that the same mode of reasoning would prove that no such person as Napoleon ever lived.

The so-called "Polychrome Bible" is a **reductio ad absurdum** of the radical analytical argument in favor of a multitude of authors and "redactors" as against the inspired unity of Scripture.

The extreme view of evolution, which not only excludes all divine interposition in the province of natural law, but applies the theory rigidly and without exception to every department of human life and experience, is conclusively met, from the Christian standpoint, by a clear showing of the fact that, ruling out the miraculous, it makes not only Christianity but Christ himself the product of the processes of law.

B. THE REQUISITES OF A CONVINCING ARGUMENT.

The object of the Argument in preaching, to wit: persuasion, must constantly be kept in mind. To the end that, by a convincing appeal to the will through all the avenues of mental approach, the hearer may be moved to action, four things are necessary:

First, a Theme, in and about which, for the time, all considerations shall enter. Unity is essential to effectiveness. One reason why "expository preaching," which is ideally most effective, is so frequently dull and inconsequential, is because it lacks oneness of aim, like sheet lightning. A sermon may be full of beautiful thoughts and forcible suggestions without getting anywhere in particular. One large thought, well presented from various points of view, sufficiently illustrated, argued to a finish and practically driven home, is better than the best pyrotechnical display of rhetoric. Napoleon was accustomed to say, "One bad general is better than two good ones." Wherefore, "stick to your text."

Second, a Proposition. It is the Proposition that distinguishes a sermon from a religious essay. In the Proposition, which is not always announced to the congregation, but is necessarily present to the preacher's mind, the preacher lays down, more definitely than in his theme, what he proposes to do.

In Edmund Burke's great defense of American colonies, he began by announcing his purpose on this wise: "When Parliament repealed the Stamp Act in the year 1766 I affirm **first** that the Americans did not, in consequence of

this measure, call upon you to give up the former parliamentary revenue which subsisted in that country, or even any one of the articles which compose it. I affirm also that when, departing from the maxim of that appeal, you revived the scheme of taxation, and thereby filled the minds of the Colonists with new jealousy and all sorts of apprehensions, then it was that they quarrelled with the old taxes as well as the new; then it was, and not until then, that they questioned all the parts of your legislative power and by the battery of such questions have shaken the solid structure of this empire to its deepest foundations. Of those two propositions, I shall, before I have done, give such convincing, such damning proof, that, however the contrary may be whispered in circles or bawled in newspapers, they never more will dare to raise their voice in this house."

Now and then a thoughtless critic of doctrinal discussion smiles at the fact that men once adventured their lives on the importance of the word *Filioque*, or on a single letter which marks the difference between *homoousian* and *homoiousian*; but this is because they are unappreciative of the great truths involved in those historic debates. The word *Filioque* was the caption of the proposition that the Holy Spirit "proceeds from the Father and the Son," a statement which rent asunder the Western and Eastern churches. The letter which differentiates the words *homoousian* and *homoiousian* was a mighty platform for debate, because it expressed the Proposition of the Trinity; and in the prolonged controversies of which it furnished the basis, the doctrine of the divinity of Christ was finally and permanently formulated in the symbols of the Christian church.

Third, Forceful Logic. The preacher should be a master of the art of putting things; his sermon should be like a well-ordered and mobilized army of facts. To carry one's point, that is the business in hand. And certain things are necessary to this end.

(a) **Concreteness.** In a famous mill-wheel case, in which Rufus Choate and Daniel Webster were the attorneys of the respective litigants, the former delivered a long and elaborate speech in which he argued that his client's patent had been infringed, basing his argument on a scientific principle known as "the fixity of points." Webster replied by producing two wheels and saying, "Gentlemen of the jury, there they are. Look at them!" It was a brief argument but it carried his case.

(b) **Concentration.** George Whitefield once wrote to Benjamin Franklin that he was on his way to Philadelphia where he proposed to preach a sermon in behalf of his orphanage in Georgia. "Of course I must hear him," said Franklin, "but I don't believe in his orphanage, and I defy him to get any money from me." In speaking of the sermon afterward he said that from the opening sentence it was nothing but orphans and the orphanage; facts, figures, pathetic incidents were all directed to a single end; so that presently Franklin said, "I will give him a few pence," then, "He shall have my loose silver," and ended by giving all he had with him.

(c) **Clearness.** "I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

A preacher's obscurity at times gives ground for a complaint like that of the boy whose mother made his trousers so alike before and behind that his schoolmates "couldn't tell whether he was going to school or coming home."

The best writers are not infrequently careless in this particular. A few quotations in point:

Captain Marryat: "I must go and help Alice with the heifer; she is not very quiet, and I see her going out with her pail."

Encyclopedia Britannica: "Richard Steele's father, who is said to have been a lawyer, died before he had reached his sixth year."

Henry Maudesley: "At length, worn out by annoyance, he resolved to end it. He awaited the night of December 31st, pistol in hand, and as the clock struck twelve, fired it into his mouth."

Dickens in Martin Chuzzlewit: "The present business of these pages is with the dragon who had his retreat in Mr. Pecksniff's neighborhood; and that courteous animal being already on the carpet, there is nothing in the way of its immediate transaction."

(d) **Graceful Rhetoric.** There is no reason why a man competent to preach a good sermon should not express it in the best possible form.

The carelessness of a preacher in so simple a matter as the discriminating use of the words "shall," usually indicating futurity, and "will," usually denoting volition, may prevent the full effect of his sermon upon the minds of some hearers by stamping him as a slightly educated man.

In Franklin's boyhood, feeling the inadequacy of his preparation for the best literary work by reason of his ignorance of good rhetoric, he bought an odd volume of *The Spectator*, and, after reading its essays carefully, tried first to reproduce them in prose as nearly equal to the original as possible, then changing them into verse, then back into prose again; until by persistence in this and similar exercises he made himself a master of clear and graceful expression.

(e) To these add **industry**. It is only by earnest work and suitable preparation that a theme can be elucidated properly. "By hammer in hand all arts do stand."

N. B.—There are some text-books which, until the preacher has mastered them, should be kept near at hand. He should familiarize himself particularly with these:

(1) **The Principles of Logic;** too much overlooked and neglected by the pulpit in these days.

(2) **The Laws of Evidence.** A minister ought to know, almost as well as he knows the faces of his church members, the various kinds of proof and the relative values of evidence, testimonial, circumstantial, etc. He ought to know precisely the weight of authority and the worthlessness of mere assertion. If he is arguing against the theater, for example, he should be able to discriminate between the *ipse dixit* of a theological recluse and the

testimony of a man like Edwin Booth who knew about it.

(3) **The Rules of Rhetoric.** It is a mistake to part with the rudimentary text-books in one's early school days. The old grammar, thumbed and dog-eared, should be kept close by for reference; because we know that better than any other, and, in a matter of doubt, can turn to the proper page of it.

We never grow away from these fundamental things. The plays of Shakespeare are simply superb combinations of the letters of the alphabet in accord with sensible rules of grammar and rhetoric. Not even in our religious life do we "leave the rudiments of the gospel" in the sense of forsaking or ignoring them; we "leave" them only as a brook leaves the fountain on its way to the sea or as a temple leaves its foundation by rising higher, stone by stone, upon it.

C. SUGGESTIONS.

1. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

2. That does not mean, however, that there is anything comely in a disputatious spirit. "So far as in you lies, be at peace with all men."

3. Never unsettle the belief of a man until you are sure you have a better belief wherewith to supplant it. The poorest crutch a cripple ever had is better than none at all. A teacher who simply rings out the false without ringing in the true is helper to nobody. David Hume's mother gave up her old-fashioned faith in pursuance of his arguments; but on her deathbed she reproached him because he left her nothing to lean on.

4. Know your ground. Don't undertake more than you can do. Let technical science and philosophy alone unless you are sufficiently familiar with them to preach to scientists and philosophers without being laughed at. Remember that you are set for the defense of spiritual verities, and that spiritual things are not acquired by the application of any rule of three, but are "spiritually discerned." Scientific demonstrations of verities which lie beyond the purview of the five physical senses are impossible. Faith, the sixth sense, alone can perceive and apprehend them.

5. Assume self-evident and well established facts. Waste no time or energy in carrying coals to Newcastle. Take the axioms for what they are worth and move on.

6. Stick to the question. A parenthesis in an argument is like losing one's breath. "Branching" is letting go.

7. Don't run to words. The best speech ever made by General Garfield was when, at a critical time in the Civil War, standing on the steps of the old Astor House in New York, he said to an excited multitude, "God reigns and the country is safe." Some sermons are like wagon loads of charcoal, while others are like diamonds; in both cases carbon is the base; compression makes the *ad valorem* difference.

8. Honor the climax. Gain power as you move on. Beware of anticlimax, i. e., running to dribblings, as in De Quincey's "Such a rogue would not hesitate at murder, robbery, drinking, incivility or procrastination!" Close

with your congregation open mouthed, not yawning but waiting for more.

9. Be earnest. It is not necessary to saw the air; but an appearance of lassitude or indifference in the pulpit begets apathy in the pews. "Come with me," said Jehu, "and see my zeal for the Lord"; and his zeal, such as it was, was sufficiently demonstrated by his way of doing things.

10. Be sincere. Do not speak beyond the measure of your convictions; and always mean what you say. Channing was led into doubt in his boyhood by hearing his father whistle a merry air on his way home from a sermon on the Judgment Day.

11. Spend your resources. Keep nothing back for use on a future occasion. A good preacher is like a well which grows better and better as the neighbors draw water from it.

12. Be practical. "Be a man among men," as Jean Paul said, "and not a dreamer among the shadows." Aim your sermons at the affairs of life. No abstractions. No speculations. Remember what the shepherd in the fable said to the philosopher who, while stargazing, fell into a pit: "This would not have happened had you, instead of studying the heavens, been watching your path."

13. Adjust your sermon to circumstances. Jonathan Edwards knew how to preach to scholars in the terminology of the schools but he was also able to address the Pequot Indians in language as simple as a, b, c.

14. Truckle to nobody. Do not modify truth or ethics for fear of offending people in your audience. Dr. South was a great preacher, but he would have been a greater had he not been over-influenced by his relations with the crown and the nobility. We respect the Chaplain of Queen Elizabeth who, on being requested to read the service in her hallway, because she had not yet risen from her couch, indignantly declined to "whistle his prayers through a keyhole."

15. Avoid personalities. It is a coward's trick to denounce a man who cannot talk back. Do not presume too far on your canons.

16. "Be courteous." Keep your temper under all circumstances; "and if you fall or if you rise be each, pray God, a gentleman." To lose one's temper in a controversy is to throw away his advantage. In one of Charles Lamb's essays he advises calmness on this wise: "There is that shrewd little fellow **Titubus**—we have seldom known him to be engaged in an argument when we were not convinced he had the best of it, if his tongue would but fairly have seconded him. When he has been spluttering excellent broken sense for an hour together, writhing and laboring to be delivered of the point of dispute—the very gist of the controversy knocking at his teeth, which like some obstinate iron grating still obstructed its deliverance,—his puny form convulsed and face reddening all over at an unfairness in logic which he wanted articulation to expose; it has moved our gall to see a smooth portly fellow of an adversary that cared not a button for the merits of the question, by merely laying his hand upon the head of Titubus and desiring him to be **calm** (your tall disputants have always the advan-

tage) with a provoking sneer, carry the argument clean from him in the opinion of all the bystanders, who have gone away convinced that Titubus **must** have been in the wrong because he was in a passion, and that his opponent is one of the fairest and, at the same time, one of the most dispassionate arguers breathing."

It is related that a public man at a banquet, losing control of himself in an argument, threw a glass of wine into his adversary's face, whereupon the latter, wiping it off with his handkerchief, calmly remarked, "That, sir, was a digression; let us now resume the argument." And, of course, he had the best of it.

17. Make your hearers think. You may not be able to convince them of the correctness of your views; but at all hazards make them think. It is far better to look into the eyes of an audience that proposes to put what you say to the acid test of mind and conscience, than of one that will receive what you say as men swallow oysters without masti-

cating them. To make men think, think for themselves, think in the light of sound reason backed by divine authority—this is the preacher's business. And to that end he must give them something to think about; which is impossible unless he has himself done some hard thinking beforehand.

18. Take heed and beware of dogmatizing on your own hook. Who is a preacher that he should presume to impose his personal opinions on other people, as if to say: "I am Sir Oracle, and when I open my lips let no dog bark?"

19. Study the methods of Christ. He was the wonderful preacher. Read his sermon on the Unfinished Tower, with its lesson, "Stop and think! Count the cost of right living before you begin it!" Read his interview with the Woman of Samaria; observe his singular tact in bringing her circuitously face to face with her sin, and then face to face with the possibility of salvation. He is worthy of our imitation; because he was the great Master of the Art of Putting Things.

Misunderstood Scriptures III.

WILLIAM EVANS, MOODY INSTITUTE, CHICAGO, ILL.

Psalm 17:15: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Psalm 23:4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

It is customary when referring to or quoting Psalm 17:15 to use it as indicating the satisfaction which the soul will find when, in the resurrection morning, at the last great day, it will find itself transformed into the image and likeness of God. Indeed, one of our greatest gospel hymns is based upon this conception of the meaning of this verse:

"Soul of mine, in earthly temple,
Why not here content abide?
Why art thou forever pleading?
Why art thou not satisfied?"

And the response to these questions is found in the chorus, which reads:

"I shall be satisfied, I shall be satisfied,
When I awake in his likeness."

Now, it is farthest from our mind to rob the child of God of such a comforting truth as that so beautifully expressed in this hymn—a truth that has afforded the greatest comfort and solace to thousands of Christians who have had their hope fixed upon the "recompense of reward."

Nor can it be denied that the truth contained in this hymn is truth indeed. It is a fundamental plank in the eternal platform of the Christian that some day he will cast off this mortal coil and, seeing Christ, shall be transformed into his glorious and ineffable likeness. The Scriptures afford abundant proof of such a hope. For example, Paul, in Philippians 3:21, says that the Lord Jesus Christ "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all

things unto himself." John, in his first epistle (3:2) says that "when he shall appear, we shall be like him: for we shall see him as he is."

But while all this is true the fact remains nevertheless that this truth is not contained in the text which forms the basis of this article. It would be a misinterpretation of the verse to say that it contains this truth referring to the future life.

The context of the passage, if carefully studied, will throw light upon it, and help us to find the true meaning. David, in this psalm, is comparing his condition with that of the wicked, and contrasting the things which please them and in which they find, or seem to find, soul satisfaction, with the things which please him, and in which his soul finds its greatest delight and satisfaction. He says: "From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and those whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

The men of the world found their happiness in the things which they possessed, such as wealth, property, position, earthly honors; if these existed and remained in their possession; if, on waking morning by morning, they found that these things still remained theirs, then they were satisfied; if, on waking, they found that these things had vanished from them, then they were unhappy. With David it was very different. His portion was not in this world, nor did he set his heart upon uncertain riches, nor find satisfaction in the things of this world. If, when he awoke each morning, he had the consciousness of God's presence with him, that was enough. The Psalmist was

satisfied, when, on awaking, he could, by faith, behold the presence of God, and enjoy his conscious nearness. Not with the things of the world would he be satisfied; nothing less than God's presence would suffice to make the heart of David satisfied.

The American Revised Version translates the verse as follows: "As for me, I shall (or let me) behold thy face in righteousness; I shall be satisfied, when I awake, with beholding thy form."

Now what is the result of recognizing the true interpretation of this verse as referring not to the future transformation of the body of the saint into the likeness of God, but to the present, every day consciousness of God's nearness to his people? Does it rob the believer of any precious truth? Does it make this verse among the psalms less precious to him? We think not. The same truth remains for as we have seen, other Scriptures teach it, and he has become the possessor also of a new, and probably even more precious truth, namely, the daily satisfaction of soul which comes from the conscious enjoyment of God's daily and hourly companionship.

Psalm 23:4.

The second verse at the heading of this article has likewise suffered from misinterpretation. It is customary to imagine that the words, "Yea, though I walk through the valley of the shadow of death," refer to the hour and article of death exclusively. That this verse has lighted up many a deathbed, and sung hope and courage to many a dying saint, no one can nor will any one have any desire to deny. But that much of the comfort and strength that God intended his people to derive from this text has been lost by referring it exclusively to death no one can intelligently deny.

This same expression is found in Psalm 107:10: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron;" also in Jeremiah 2:6: "Neither said they, Where is the Lord which brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?" In both these citations reference is made to the wilderness experience of the children of Israel, and to events which occurred during their lifetime.

John Bunyan, in his "Pilgrim's Progress," places the valley of the shadow of death, not at the end of the Christian's journey, but in the middle of it. And it should not be overlooked that this verse is in the middle of the twenty-third Psalm itself—just the place, probably, which, in the mind of the Psalmist, it was intended it should occupy because of the truth it was intended to teach.

What this verse teaches, then, is not merely the assurance that the conscious presence of God is with the believer when his feet touch the waters of death, and he is about to be ushered into the presence of the King eternal—grand, and great, and glorious, yes, and comforting, too, as this wonderful truth is—

but the far greater truth, greater because it includes all that has just been said touching the hour of death—that the presence of God is with us in every dark and trying hour, in every bitter and sad experience, in every heart-break and trial, in every hour of sorrow and adversity through which we may be called upon to pass during our pilgrimage through the wilderness of this life on our way to the eternal Canaan. Such an interpretation makes this verse not less but more precious, because it includes not only the assurance of the divine presence during the last hour of life, but also through all other dark and deathly hours whose bitterness we may be called upon to taste.

HOW TO EXAMINE OR TEST MELODIES OF SALVATION.

This Song and Hymn Book combined is arranged according to Eph. 5:19—Psalms, Hymns and Spiritual Songs. If you or your committee play only a few pieces from the Psalm or Hymn division of the book you may think that "Melodies of Salvation" is not lively enough for you. But we are willing to have this book compared with any other on these two departments alone, comprising only one-third of the book.

We offer the following suggestions for the examination of the book:

In the "Psalm" portion try No. 21, "Whiter Than Snow," or No. 10, "My Redeemer." No. 16, by Fanny Crosby and Stebbins, is also good.

The "Hymn" portion contains 75 of the best hymns—the kind people can understand—the music is that which belongs to these hymns—not improvisations.

Nos. 25 and 30 will prepare a congregation for a sermon.

"Joy to the World," No. 73, sung to Antioch, is a benediction to any soul.

The "Song" department contains more songs that will live than any of the so-called popular song books.

No. 94, "Count Your Blessings," 95, "We'll Never Say Good-bye," and 96, "Bid Him Come In," cannot be excelled for appeals to souls. On the future life "Shall We Gather at the River," No. 136, by Lowry, will be sung when its temporary supplanter will be forgotten.

"A Little Talk With Jesus," No. 140, and "The Cross is Not Greater," No. 159, and "When the Roll is Called," No. 160, are choice and moving songs.

Try Nos. 171 and 178, and in fact, open this book anywhere and you will find good music—bright but not rag-time, and, best of all, the words make sense.

Some of the words of many so-called gospel songs are rhymes without reason. It is a shame to litter children's minds with this kind of machine-made verse, when poems of Fanny Crosby, Havergal, Faber, Bliss and the words of Scripture are set to good music. This book in limp linen cover, sewed back, \$12.50 per 100, and in stamped boards, \$20.00 per 100. F. M. Barton, Publisher, Cleveland, O.

Long-Distance Ministering to Country Churches

That the country church is ailing has long been recognized by those in a position to know the facts. A convincing demonstration of this has been furnished by the work of the Ohio Rural Life Survey this past summer. This survey has brought out the fact for that the state as a whole hardly one country church in four is doing more than holding its own, while over half of all the country churches are losing ground more or less rapidly. It is estimated that there are more than 800 abandoned churches in the state, which is in itself an eloquent testimony to the difficulties which the country church is facing. There is no county in the state so prosperous that one-half of its country churches are growing, while in some of the poorer counties the proportion is as low as one in ten.

This condition has given rise to much speculation. The causes of it, however, do not seem to be far to seek. The man who works a farm by not going near it save at infrequent intervals is not liable to realize very heavily upon it. Absentee landlordism is recognized to be one of the chief causes of agricultural decline. A church is not easier to work than a farm. It does not respond any more readily to absent treatment.

In ten of the counties surveyed there were found to be in all 394 open country churches. These ten counties included several of the best and several of the poorest counties in the state and taken as a whole may be considered fairly representative. Of these 394 churches, 69 have resident ministers, 281 have non-resident ministers; 44 were, last summer, without ministers. The proportion of farms having absentee landlords was never known to be as high as this. As a matter of fact the showing of the churches in this respect is not as good as the figures given above would seem to indicate. Of these 69 ministers who happen to live near their churches, 29 also have charge of from one to four other churches each. There are about twenty others who, though they have not but one church each, are ministers on Sundays only. During the week they are blacksmiths or jewelers or farmers. This leaves just twenty churches which have resident ministers serving them on full time. In these ten counties, then, for every church in the open country which has a resident minister on full time there are nineteen which have not. Ninety-six townships in these counties, comprising nearly 4,000 square miles, are without a resident minister in the country districts.

In most cases the ministers of these country churches live in towns or villages and give to their country churches only a few hours a month necessary to conduct their preaching services. The minister is of the town and the church and its problems are of the country. The rock-bottom, fundamental necessity here is to give these country

churches ministers who belong to the country, who live in it, who understand it and who are specially trained to work in it according to its needs, and each church should have the whole of one man.

On the face of it this seems like an unreasonable demand. With the following that the churches now have, these country communities could hardly support 400 specialists of this sort, and pay them adequate salaries. The answer is obvious. A few ministers who live in the country will be of more service to it than a whole host who merely preach there. Only one county was found in which the rural districts were not for the most part seriously over-churched. Figures could be cited to prove that one church with a resident minister adequately supported will fill a larger and more useful place in the life of its community than a half dozen churches with absentee preachers could possibly hope to do.

A Cleveland Sunday School recently had a fire drill the same as is given in public schools. This was a good thing, especially to improve discipline in the school. But how many schools, where there are three and four hundred and up to 1,000 children, take any precautions against fire. Churches that are sometimes filled, especially when entertainments are given, are entirely unprotected.

It will need a great loss of life in a church, similar to the Collinwood school fire to convince some of the wisdom of putting fire extinguishers in churches. Others will send to the Johns-Manville Co., Madison Ave., New York, for information on fire extinguishers ranging in price from \$3 to \$30.

"Grace in Galatians," by Dr. George S. Bishop (Gospel Publishing House, Bible School Park, N. Y.), is a most refreshing and spiritually edifying exposition of the great epistle. He exalts the grace of God as the sole means of man's salvation. He portrays most clearly the attitude and acts of the individual who receives this salvation. In these days of immense undertakings in missionary and philanthropic enterprises this book is greatly needed to sound out the truth that salvation is the gift of God. The great call of the book is to men to be loyal to the truth. He shows that disloyalty to truth is the spring from which all sorts of vice and evil flow.

The kingdom of God can only advance as the grace of God is realized. Dr. Bishop calls the church back to the place where she says: "God forbid that I should glory save in the cross of the Lord Jesus Christ," and when she holds up the righteousness of Christ as the only covering, shelter and hope of the sinner.

He places emphasis on good works as evidence of salvation, as fruit is evidence of the life of the tree and the purpose for which the tree is planted. I count this book as very worthy of careful study and I believe it will establish and edify any thoughtful believer in the gospel of the grace of God.—T. C. L.

AN EPISTLE TO BIBLE TEACHERS

JOSEPH CLARK, D. D.

(A paraphrase on the thirteenth chapter of 1 Corinthians, written for Bible teachers, lest they forget.)

Though I speak with the tongues of scholarship, and though I use approved methods of education, and fail to win my pupils to Christ, or to build them up in Christian character, I am become as the moan of the wind in a Syrian desert.

* * *

And though I have the gift of teaching, and understand all mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of winning others to Christ, I am become as a cloud of mist over an open sea.

* * *

And though I have read all Sunday School literature, and attend Sunday School conventions and institutes and summer schools, and am satisfied with less than winning to Christ and establishing my pupils in Christian character and service, it profiteth me nothing.

* * *

The soul-winning teacher, the character-building teacher, suffereth long and is kind; he envieth not others who are free from the teaching task; he vaunteth not himself; is not puffed up with intellectual pride.

* * *

Such a teacher doth not behave himself unseemly between Sundays, seeketh not his own comfort, is not easily provoked.

* * *

Beareth all things, believeth all things, hopeth all things.

* * *

The soul-winning teacher never faileth; but whether there be prophecies of redemption through the intellect, they shall fail; whether there be theories of salvation through morality, they shall cease; whether there be destructive Biblical criticism, it shall vanish away.

* * *

When the soul-winning teacher was a child he spake as a child, he understood as a child. In teaching children he must consider the nature of the child. Nor can he forget that when he became a man he put away childish things. In teaching men, therefore, he must teach Christ in a manly way.

* * *

And now abideth Knowledge, Method, Evangelism, these three; but the greatest of these is Evangelism.

SURE.

A Barnegat schoolma'am had been telling her pupils something about George Washington, and finally asked:

"Can any one tell me which Washington was—a great general or a great admiral?"

A small son of a fisherman raised his hand, and she signaled him to speak.

"He was a great general," said the boy. "I saw a picture of him crossing the Delaware, and no great admiral would put out from shore standing up in a skiff."

Little Journeys to Historic Churches of America

FROM "HISTORIC CHURCHES OF AMERICA" PUBLISHED AND COPYRIGHTED BY DUFFIELD & CO., NEW YORK, AND USED BY PERMISSION.

THE OLD TENNENT CHURCH

FREEHOLD, NEW JERSEY.

Close to the battlefield of Monmouth, near Freehold, New Jersey, stands an old church, the original organization of which was formed by Scotch Covenanters in 1692. A simply constructed meeting house some five miles north of the present site served as the first church structure. This rudely built house of worship was used for forty years, until in 1731 the congregation erected the present church, which has long been known by the name of its most famous pastor, the Rev. William Tennent, who came to America from Ireland in 1730. The church is built of wood, with a shingle roof, and from the date of its erection has invariably been painted white. During its earlier years it was called the "Scots Church," and its corporate title is "The First Presbyterian Church of the County of Monmouth," but its familiar name is always the Old Tennent Church.

The Old Tennent Church has witnessed many stirring scenes. Within its walls the evangelist Whitefield preached one of his most famous sermons. On June 28, 1778, the Battle of Monmouth was fought around it and Washington made his headquarters in the churchyard, conducting the movements of the army from that point of observation. One of his subalterns, who, while sitting on a tombstone tying his shoestring, was dangerously wounded by a cannon ball, was carried into the church, temporarily a hospital, and to this day the stains of his blood are plainly to be seen on the cushion of the seat where they laid him, as well as upon the floor. The churchyard also contains the graves of many soldiers of both armies, and is the last resting place of Colonel Monckton, of the British army, killed in the Battle of Monmouth.

In 1751 the edifice was rebuilt and enlarged in order to meet the demands of its increased attendance. No change, however, was made in its interior arrangements, and today the church used regularly for divine worship is as it was in the days of its infancy. Embowered in a grove of forest trees, in the center of its graveyard containing more than two thousand graves, it presents a most ancient and venerable appearance. One of the most interesting features of the interior is the facsimile, hanging on its walls, of the handsomely emblazoned Royal Charter granted to the church organization by King George II.

Belongs To All Time.

Our Washington was too great to be claimed by any one age or nation; a man of universal genius, he belongs to all time and all nations.

Mr. Fox, speaking of him in the English parliament, said: "The breath of censure has not tried to impeach the purity of his conduct, nor the eye of envy to raise its malignant glance to the elevation of his virtue. Such has been the transcendent merit and the unparalleled fate of this illustrious man."

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

No doubt most of our readers are well started on their plans for the new year's work. If not there is still time to adjust oneself to the task. We have very often been impressed with the idea that ministers as well as laymen do not always appreciate the real significance of their work.

To go on day after day without any connected plans or purposes is simply to mark time. There must be a throbbing, persistent purpose constantly evident in everything that is done. As Dr. Thomas Beecher once said his watch kept time with the stars and that fact made every wheel, every cog, and every part of his time-piece worth while and gave to each part a reason for existence. Each minister should feel this deeply in his heart. He is a part of God's plan and God's plans for the human race are his plans also.

We do not think a minister should depend upon his methods of work or his deeply laid plans or his tremendous activity for success. Above and over all is the Divine Mind and he can surely trust it. There may very profitably be hours of quiet meditation, of careful reading and study, and even periods of complete rest, but all of this should be for a purpose and this purpose should be the guiding star of the preacher's and pastor's life.

It has been said that the most difficult condition a pastor has to meet is the inertia and indifference of his congregation. We were told that the other day. This is very often true but our answer is this: a pastor, especially a young man, may make of himself and his ministry what he likes if he will proceed diplomatically and with definite purpose.

He can educate his people to the importance and genius of the church, he can make himself respected and can become a man of commanding influence in the community. If his own congregation does not respond eagerly he can quietly and gradually attempt larger work in interdenominational societies and encourage his own people to feel that in him they have an agent representing them in the larger community work.

We are convinced that a minister has a greater opportunity for service than any other person in his town or city and it depends on him whether or not he will enter into his privilege.

This methods department is calculated to aid every wide awake, progressive pastor who desires to succeed. There may be few things in any one number he can use but the reading of these ideas is bound to stir his mind and awaken the creative instinct so that he can devise plans of his own.

We are very glad to know that so many have been helped in just this way. But do not forget, brethren, that we are expecting you to send the editor samples of your printing and accounts of your plans, etc. Please send everything to Rev. E. A. King, 4 South Sixth St., North Yakima, Wyo.

MAKE MUCH OF LINCOLN'S BIRTHDAY.

The 104th anniversary of Lincoln's birthday is on the calendar for February 12th. Every patriotic citizen is interested in this event. Public school children will observe the day in their school buildings. The wide awake church can make much of the occasion also.

Nearly every Protestant denomination will doubtless make some attempt at this season of the year to raise money for some form of home missionary work. In connection with this plan they will doubtless provide programs and offering envelopes. If this is the case in your denomination perhaps these plans will answer every need.

Every preacher should preach a sermon or deliver a lecture on Lincoln. We suggest this sermon title, "Why Lincoln is Loved," and the text is Solomon's Song, 1:3, "Thy name is an ointment poured forth." Many sermon suggestions are given in the Homiletical department.

As much as possible should also be made of George Washington's birthday. The story of his life is always interesting because each year a new set of people, especially of young people, are interested. Washington was a Christian gentleman, a great soldier and a patriot of the finest type. He fought only from a sense of duty and when his task was accomplished he retired from military service to become a private citizen.

We do not believe in war but there is so much in Washington's career that is wholesome and stimulating that the occasion ought to be used for moral and religious purposes.

A SUMMER PARTY IN WINTER.

Rev. F. P. Leach tells us that the missionary society in his church gave a summer party in the winter. The rooms were decorated with paper flowers. The costumes worn were summer costumes and the presence of fans and the program itself suggested summer time.

The refreshments reminded one of summer also. Attractive invitations were sent out to everybody. This party was followed later by a "winter party." A silver offering was taken for missions. The uniqueness of the plan made it popular and successful.

EDUCATIONAL ENTERTAINMENTS.

Every now and then we are asked how to interest and hold young people in the church. No one answer can fit every circumstance and for this reason we are glad to answer the question often thus giving the benefit of new light.

We have been trying a new plan this season. Our social committee of the Christian Endeavor society planned, in conjunction with the pastor, a series of cheap, educational entertainments. There are moving picture shows and theaters here. There is no low priced, high class educational entertainment to be enjoyed.

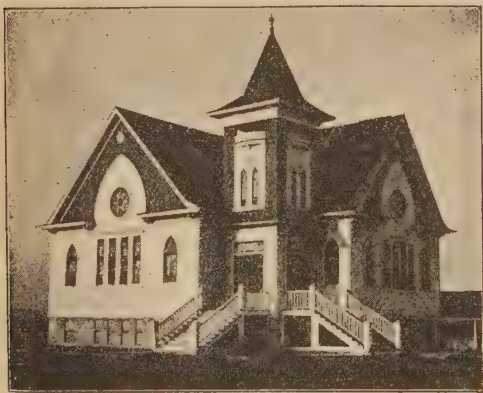
We planned an evening with Walter Scott and one with Charles Dickens. The price of admission was only fifteen cents. The church was crowded at both entertainments and the society netted a fine sum for its budget.

Between these two programs the Sunday School gave a very pleasing missionary exercise. This made three 15-cent entertainments in three successive months and all by young people and children. The plan is to have something of the kind each month during the winter season.

The general effect of this work is to interest the young people, their parents and friends. It makes the church a center of social and educational interests and tends to supply the very thing that young people need. Further more the practicing and arranging for the entertainments provide social recreation of value.

It wins to the church some young people who would not be interested if the only appeal were religious. It is a good financial investment also. Though the admission fee is small the attendance is large and the expenses are slight. The money is used for missions and for home work.

In many a parish some such plan as this would change the tone of all the social life of the community. It should be understood that such work takes time and patience. The pastor or his wife or someone especially fitted for the work should have charge of the plans and devote much time to the young folks.



A Birthday Wish

This is your Birthday! As I think of you to-day, I am wishing that it may be to you a day of sunshine and gladness. And may the new Year, upon which you are now entering, bring to you it's choicest blessings.

Arthur James Byas

A BIRTHDAY CARD.

Rev. A. J. Byas, pastor of the Evangelical Association church of Plainfield, Ill., sends us the accompanying birthday card printed by himself. It is a very good piece of printing in three colors. The pastor was once a printer by trade and this ability comes in handy now.

He says, "I am sending you a birthday card printed on a small hand press. I keep a list of all the members of the Sunday School, young and old, and continue for one year with this card until all have received a card."

Mr. Byas writes very interestingly about the status of the country church in his neighborhood. He says "the country church is not dying hereabouts. All the churches have new, commodious and well arranged buildings."

PRAYER MEETING TALKS.

W. W. JORDAN, CLINTON, MASS.

I am the Door—The Entrance to Life.
I am the Vine—The Strengthening of Life.
I am the Light of the World—The Guidance of Life.
I am the Bread of Life—The Sustenance of Life.
I am the Way, the Truth and the Life—The Development of Life.
I am the Good Shepherd—The Atonement in Life.
I am the Resurrection and the Life—The Resurrection in Life.

HOW TO WIN MEN TO PRAYER MEETING.

At the Liberty Street Presbyterian Church of Independence, Mo., a special series of Wednesday evening meetings was held for men. The subjects discussed were, the Bible for Men, Does Religion Pay?, The Glory of a Young Man, Can a Business Man be a Christian? and the Man, Christ Jesus.

Much prominence was given to music. The circular announcing the meetings specifies what music will be given each night. The various features include song services, violin solos, cornet solos, duets, and a trombone solo, together with a violin solo and a duet for the cornet and trombone. The circular prints the names of the musicians contributing to the programmes, and also the names of the ushers, different ushers being appointed for each evening.

ONE WAY TO ADVERTISE CHURCH SERVICES.

Rev. F. R. Leach, pastor Grace Baptist Church, Milwaukee, Wis., uses the moving picture-theater to advertise his services. This may be done by preparing a card of invitation, having it photographed and made into a lantern slide.

Mr. Leach has recently held a "Young Ladies' Day." On Sunday evening he preached on "What Our Girls Should Be." Young ladies were in charge of the service. They sang, ushered, passed the offering plates and really managed the whole service. The invitation was issued in the name of the Delta Alpha Society of the church.

A SHUT-INS MEETING.

A recent prayer meeting of the Presbyterian Church at Watkins, N. Y., was devoted to the "shut-ins" of the congregation. Notices on the church calendar and in the local papers gave an invitation to the "shut-ins" to send a message to the prayer meeting. As these messages were read the names of the senders were written on the blackboard.

Then those present were asked to suggest the names of other "shut-ins" from whom nothing had been heard. When a complete list had been placed upon the blackboard of all those in the congregation kept away from public worship by age, infirmity or illness, they were remembered in prayer. Before the meeting closed the list of names was gone over one by one; and, as the name was read, one or more volunteered to carry to him or her the greetings and best wishes of the meeting.—Exchange.

AN INVITATION CARD.

A bright form of invitation card is used by the Highland Park Presbyterian Church of Detroit, Mich. Often too much is placed upon an invitation card. This one is attractive in its simplicity and definiteness.

IF NOT

ATTENDING ELSEWHERE,

WHY NOT

COME TO THE HIGHLAND PARK
PRESBYTERIAN CHURCH AND
SABBATH SCHOOL?
TRY OUR WELCOME.

AN OPEN CHURCH.

Following the example set by Episcopalian and Catholic churches in different cities in having their church buildings open every day for rest or worship, the First Baptist Church of Troy, New York, of which the pastor is Rev. Thomas Henry Sprague, D. D., has arranged to have the church open at certain times every day.

A neat sign may be found upon the church having the following invitation upon it:

THIS CHURCH IS OPEN FOR
REST, MEDITATION OR PRAYER,
WELCOME.

It is a custom that may well be followed by all churches in the centers of our large cities.

CHURCH FEDERATION.

A very interesting pamphlet has come to hand from the Federal Council of churches in America. It is entitled "Christian Work for Men and Boys." It contains a syllabus to accompany an address by Dr. Macfarland, secretary of the Council. Besides much interesting information it contains a model constitution for a State Federation of churches. Every minister should send for a copy of this pamphlet. Address, 1611 Clarendon Bldg., 215 4th Avenue, New York.

The Rev. Kerr Boyce Tupper, D.D., LL.D. has just completed, in his Philadelphia church, the following series of sermons on "The Bible the Peerless Book":

Its Preeminence Among Books.
Its Multiforimity and Variety.

Its Divine Inspiration.
Its Transcendent Ideals.
Its Unapproachable Teachings.
Its Individualistic Emphasis.
Its Social Message.
Its Literary Glory.
Its Scientific Value.
Its Redeeming Influence.
Its True Interpretation.
Its Ageless Mission.

A GOOD INFORMATION CARD.

Rev. H. Ellis Lininger of Cowles, Neb., uses the following information card:

TO THE PASTOR

Please call on

Name _____

Address _____

☐

Sick.

WHO

☐

A New Comer.

IS

☐

Desires to Unite with the Church.

☐

Thinks of Beginning a Christian Life.

Name _____

A GOOD LIST OF SERMON TOPICS.

REV. HERBERT JUMP.

Why Some Men Get Good Positions.

A sermon for the man who is seeking a place in the business and the professional world.

Why Some Men Succeed Where Others Fail.

A sermon for the man who is down.

The Adullam Crowd—Faith's Test and Life's Greatest Triumph.

A sermon for the man who is putting up a brave fight.

The One Dark Hour—John B. Gough's Last Prayer.

A sermon for the man who is human.

The High Water Mark of a Great Life.

A sermon for the man who has room for the Divine as well as the human.

The Mighty Men—What One Life Can Accomplish.

A sermon for the little man who is often discouraged.

THE QUESTION BOX.

There is great value in a question box used in connection with a preaching service, a special mission or in a prayer meeting. Eva A. Stover, of Alva, Ohio, in writing on this subject from experience in young people's prayer meeting says:

"A number of our young people were asking questions about things pertaining to the Christian life. Others wanted to know the same things, but dared not ask for fear of ridicule or for other reasons. These were not idle questions, asked for curiosity, but honest questions which meant much to them.

"This gave us the idea of a question box. Slips of paper are handed out every few weeks, and each is requested to return the slip when the basket is passed.

"In this way no one knows who asked the questions, as no names are signed and all slips are returned. Many questions are asked in this way that would not be asked in any other way."

Concerning the application of the plan she says:

"Ten minutes at the close of each meeting are allowed for answering questions, and one or more are taken up as time permits. The president has this in charge, and usually reads the question to be considered a week beforehand so that all can be ready to take part in the discussion. Besides this, he usually hands the question slip to some one that will make a more careful study of it and bring out more thoughts.

"All answers are backed by the Bible and are not allowed to pass with merely our own ideas if they can be decided by the Bible. There has been but one exception to this. Our meetings are so interesting that we usually run overtime, in this way cutting our questions short. To remedy this, we took one whole evening by the consent of the society to answer the remaining ones so that we might begin anew.

"That night the following were some of the questions, stated as nearly as possible as they were handed in: 'If God is the same yesterday, today, and tomorrow, why does He not heal diseases as in Christ's time?' This had been handed to our Sunday School superintendent, a college professor, and was very freely discussed on both sides."

To show the practical way this plan was handled we give the following questions that were asked:

"If God and Jesus are one, why did Jesus say, 'I go to my Father'?" This had been given to the Bible class teacher, a lawyer, and was very plainly answered, helping many to understand better than ever before.

"Another was, 'Are you a Christian through fear, or through love, or through obedience?' This called for a general discussion, as did also the last one, which was, 'What place in the Bible tells in fewest words the world's need of Christianity?'"

"These and many other questions, such as: 'Is it easy to find the Lord? Give reference. Does it pay to be a Christian? Can I be a Christian and the world not know it? have not only helped to create interest but are making our young people stronger in the faith."

This method is used by pastors in church prayer meetings and once in a while at the close of an evening sermon.

THE VALUE OF SPECIAL OFFERINGS.

We have demonstrated the value of the use of offering envelopes and special offerings in both church and Sunday School. People who will not give much if anything in regular ways are induced to contribute to special and definite things.

Our Sunday School has given largely to home and foreign missions this year because some one took interest enough in the subject to present definite needs and explain the meaning of the various missionary enterprises. In each case envelopes were dis-

tributed to each child one week before the offering was to be taken.

In the same way special offerings can be secured from the congregation. The following envelope together with a letter stating the need, the amount desired and the length of time required will bring results in any parish:

No.

I AM THE SELF-DENIAL ENVELOPE

My mission is to receive your self-denial savings during the time set apart for this purpose.

Keep me where I can be plainly seen. I don't want to be forgotten. Please drop something inside each day.

And don't forget to return me promptly at the time appointed. Remember, too, that I am to help bring in the amount asked for, so please be generous.

Name

Residence

Amount Enclosed, \$

The most successful methods are those those that count in the children. They can secure money from their parents. Besides this there is a large educational factor involved. The children will grow up with larger interests and a greater degree of generosity than they otherwise would.

THE PASTOR AND THE "GREAT BLACK PLAGUE."

No doubt every reader of this magazine knows something about the modern sex-hygiene educational movement. It is a matter that no pastor can afford to ignore. If he is not interested in the subject the subject may interest itself in him!

We have written a number of articles on the subject of social purity for The Expositor, but what we are writing now is the most important of all. The terrible venereal diseases are becoming so prevalent and society so exposed to them that physicians and educators are actually startled. State Boards of Health are taking up the matter everywhere. State colleges and normal schools are discussing the question and are issuing special bulletins.

The literature on the subject is multiplying rapidly. One of the recent books is "The Sexual Life of the Child," by Dr. Albert Moll, published at \$1.75 by The Macmillan Company (1912).

The very last thing that has been done is by the City of North Yakima, Washington. This city enjoys a commission form of government and the commission has published, through its department of health, a series of five pamphlets on the subject of sex-hygiene. These are distributed to every home in the city through the aid of the public schools, the women's clubs, military companies, etc. It is a campaign of education.

The writer had the privilege of presenting the plan to the commission and was appointed chairman of a special committee to prepare the literature and superintend its distribution.

We speak of this for one particular purpose and that is to encourage other ministers everywhere to take up this work. No doubt many villages and small cities all over this

country would engage in such an educational campaign in sex-hygiene if some competent person in the community would start the movement. The minister we believe is the man to do it.

We are quite sure that anyone who seriously intends to undertake such a reform may obtain sample sets of this literature by addressing the Health Department of the City of North Yakima, Washington, Thomas Tetreau, M.D., Health Officer and by enclosing a two cent stamp.

TAKING CENSUS OF AN AUDIENCE.

A large church in a great Western city recently gave a Sunday evening organ recital. At that service cards were passed around and people were asked to answer certain questions which they did. There were 1016 reporting. 323 were not church members; 307 were Congregationalists (the denomination of the church where the meeting was held); 200 of them were members of the church; 107 Presbyterians; 83 Methodists; 58 Baptists and besides these there were Christians, Lutherans, Roman Catholics and Christian Scientists. Twenty-eight denominations were represented.

Sixty-three Congregationalists said they had church connections back East. One hundred and fifty had not yet put in their church letters anywhere. It was found by a study of the registration books of the city that 4400 people lived within a radius of ten blocks of the church building.

The signers of the cards put down their addresses so that it was easy to locate them. A large map of the city was made and these locations indicated on the map by red stickers. It was interesting to note that the majority of the audience came from the down town district within a short distance of the church building.

It is a very interesting study that might be tried in any church. It would doubtless prove a revelation to many churches. In this case the church referred to has a membership of 1283. Of that number only 200 attended service in their own church! This is typical of many other churches. The Sunday evening service is still a problem even in a \$350,000 building.

CHURCH ATTENDANCE PLEDGES.

The moral value of a pledge is the moral support it gives for forming a good habit and breaking away from a bad one. This method is entirely feasible to stimulate better church attendance, if conditions are serious enough to warrant it. But if congregations are reasonably good, it is a blunder to agitate; for the pledge plan assumes the contrary, and is a sort of confession of weakness.

Calling attention to the fact of small congregations brings the usual bad results of a "negative suggestion"; which is recognized as a psychological blunder. It is better for church people to tell the occasional worshiper about the good services he is missing, and the occasionally large attendance, than it is to encourage him to stay away by complaints that church attendance is getting too unpopular.

Furthermore, for adult Christians, the

church covenant ought to be a sufficient pledge of church attendance. To supplement this with an additional pledge would seem to discount the seriousness and moral power of the covenant. Yet delinquent church members may be gently reminded of their growing laxness by just such a pledge, and with good effect.

For children and young people whose home influence is not distinctly Christian some variety of the Church Attendance League plan is an excellent thing. This has been successfully used in Church of the Covenant, New York; Bedford Presbyterian, Brooklyn, and many others. Sometimes it is styled the "Go-to-Church Band." The pledge to attend church service when possible will stimulate the forming of a life habit, which otherwise might not be formed, in irreligious homes.—Exchange.

THE CHRISTIAN FELLOWSHIP PLAN OF CALLING.

We have recently seen a unique scheme for parish calling. It consists of a printed folder made of manila board, measuring $6\frac{3}{4} \times 5\frac{1}{2}$ when open and small enough for an ordinary envelope. On the outside are printed the words, "Christian Fellowship Band," at the top and "Visitors Record and Report Card" at the bottom.

The inner side of the folder is ruled for a dozen names and places are made on the left page for names and addresses of people that are to be called on. This page is filled out by the pastor.

On the opposite page are twelve vertical lines and at the top each line space is marked off with the names of the months of the year. On the back of the card are twelve lines, each indicated at the left by the name of a month. It is expected that the visitors will sign their names on the lines indicating the months in which the calls were made.

In this way the folder is handed from one visitor to the other until twelve calls have been made on each person. For further information the reader may address Rev. John H. Matthews, 6th and University, Seattle, Wash.

HOW TO WIN SOULS.

M. T. Lamb writes a book on soul-winning that seems so sensible and practical that we wish all could read it. He thinks that in our revival meetings we try to attract the wrong crowd. Efforts are directed toward getting the unsaved to come to church, when the church should go to the unsaved.

An important point made by the book applies directly to the pastor. The point is that the preacher should count it his chief work to set the church members to work, rather than to preach to them. He should count it his highest privilege to show his people how to do personal work, and to set them at it in a definite way.

Perhaps the thought of the book can best be presented by referring to a picture which the author gives:

On an average there are 1,000 persons in this country for every pastor to look after. Of these 250 are in the church, and 100 of

the other 750 are in the Catholic church, and another hundred are little children, leaving 450 unconverted people to look after. In the average church the 250 are looking to the pastor to reach all those outside. In the working church it is different.

One hundred of the strongest and best men and women in the church divide up the 450 unconverted, and each becomes responsible for some of them. Daily prayers are offered for these, and the whole band is pledged to help one another.

There is a band of Christian wives meeting to pray for their husbands. They meet frequently for prayer and conference and to receive suggestions from the pastor.

At a private house is a meeting of parents, fathers and mothers who have unsaved children and they are planning to save them.

One evening the Sunday School teachers meet to consider the best method of winning their scholars. Another evening the young men meet and plan to reach other young men.

The church that is thus engaged is not so much concerned about the pulpit abilities of its pastor, for leadership in work of this character puts him in such relation to the people that he is not dependent upon great oratorical powers to attract people to the church.—The Watchword.

Mr. Lamb's book, "Won by One," can be had for 15 cents, in paper cover, F. M. Barton, Cleveland, O.

FINANCIAL.

Why should we not put every dollar we can spare into heavenly bonds, which pay one hundred fold, run as long as eternity, and are as safe as the promises of God?

"A constant contributor to the work of George Muller always accompanied his gift with this message:

"From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven."

"After Mr. Muller died it was found that these gifts had aggregated over \$400,000. Would that all Christ's followers, constrained by His love and guided by His word, might recognize the privilege of 'laying up treasure in heaven.'"

"What better investment can one make for either a large or a small sum, than to set it aside for the perpetual preaching of the gospel?"

THE CHILDREN ON COMMUNION SUNDAY.

In the First Congregational Church in Georgetown, Mass., the communion service is held at the close of the morning service, and on communion Sabbaths a committee of five young people from the young people's society is appointed to take care of the Sunday School children who begin to come into the vestry at about a quarter before twelve.

Three of the committee usher the children quietly into the ladies' parlor, where the other two members hold a service of song and reading, or give a short talk explaining what the communion service means.

This keeps the children quiet and interested and does away with the annoyance, during

the Lord's Supper of any undue noise and disturbance of many feet passing across the vestry floor.

The service with the children is an inspiration to the young people who conduct it as well as to the children and impresses them with the real meaning of this most sacred service of our Lord.—Exchange.

HOW TO ATTRACT MEN.

The Methodist Church at Cuyahoga Falls, Ohio, used the following advertisement with success. We print it for its directness and its virility:

MEN WANTED

We want every man in Cuyahoga Falls to know that he has a special invitation to attend the service for men

At the Methodist Church

Sunday evening, May 1st at 7 o'clock. The center block of seats will be reserved for men. There will be special music. The subject of Dr. Domer's sermon will be

THE MANLY MAN

PREPARATION FOR SPECIAL SERVICES.

1. Publish it.

This is the day of printer's ink. As in secular, so in sacred matters, publicity must be secured. Luther would doubtless have failed but for the art of printing that came to the rescue. His ink bottle made Satan dodge.

The forthcoming meeting should be announced from the pulpit or pulpits, from the Sabbath Schools, the press, a placard at the postoffice, and on the day before, by notice taken to every house and placed in every farmer's wagon or buggy.

2. Prepare for it. The time should be set at least a month ahead so that the people may catch up with their work and have as much leisure as possible. Read the Bible accounts of revivals:

Elijah's all-day camp meeting on Mount Carmel; Hezekiah's two weeks' protracted meeting; John the Baptist and his "big meeting" at the Jordan; the Book of Acts which is simply a history of Apostolic revivals.

The great awakening of 1800 in the Cumberland mountains resulted in a check to the

French Infidelity introduced after the Revolution. Devotional books should be read as personal preparation.

3. Provide for it. There should be plenty of hymn books. If the supply be short, others should be secured at once, even if they must be the cheap paper back variety. "Assembly Songs" are excellent and can be had five cents per copy. If the Gospel Hymns are in use 25 or 50 extra copies should be bought of the small paper backs without notes.

A chorus of singers should be gotten together and several evenings spent in rehearsing the best Evangelical hymns.

At least two ushers should be secured for the meeting and as many as possible who will agree to do personal work in the meeting or outside.

4. Pray for it. Pentecost was preceded by a ten-day prayer meeting and Bible search for unfulfilled conditions. United, continuous prayer brought the promised blessing. It is well to make the mid-week prayer service for several weeks ahead a preparation for the Evangelistic services. Some have studied for months at the mid-week service Howard Agnew Johnston's book on personal work.

It is well also to make lists of the unconverted and to pray for them by name in private devotions, checking them off as they make profession of their faith in the Savior.—Exchange.

A SUBSTITUTE FOR THE CHURCH PRAYER MEETING.

M. L. C. BLODGETT.

The attendance in our prayer meetings had been small for some time. Our church is a small one, and our membership and working force are scattered, some families living four miles from our chapel. So the prayer meeting was given up for the winter months and the following plan was tried with marked success, the Sunday congregations being increased and a deepening interest was evident. A Wednesday Evening Prayer League was formed, with the following platform, in brief, for signing:

"I will endeavor on Wednesday evenings some time between the hours of seven and nine o'clock to pray and read a Scripture lesson, preferably the Christian Endeavor passage for the week."

This plan reaches out and asks for the prayers of those residing in the place and also asks absent members and friends to remember North Orange at that time. We plan to supply each member with the Christian Endeavor topic-card and the platform.

This method may help some other weak, struggling church, which sorrowfully has been compelled to give up the weekly prayer meeting.—Exchange.

KEEP A DATE BOOK.

Every minister ought to keep a date book, a diary or some kind of a memorandum of his most important daily activities. It is valuable at the end of the year for reports, for comparison, and for record. It is not too late to begin such a book now.

SOMETHING GOOD FOR YOUR BULLETIN.

Pastors who publish a bulletin or calendar may add interest and freshness by printing in every number something unusual or breezy about church work. The following is a good one:

Church Manners.

It is "bad manners"—the sign of "ill-breeding"—

1. To come into church habitually late.
2. To sit with your back to the preacher.
3. To turn and look at the clock, or take out your watch and snap the case during the sermon—even though it be long.
4. To keep up conversation, even in a whisper, or turn over the leaves of the hymn book during the sermon.
5. To settle down in your seat for a comfortable nap when the text is announced.
6. To loiter about the vestibule when you should be in your seat.
7. To remain seated when the congregation stands, unless incapacitated by some infirmity.

—Selected.

SOMETHING UNIQUE FOR YOUR BULLETIN.

We have recently seen a church calendar with the following very helpful and suggestive paragraph printed on the bottom of the last page:

To the "Stranger that is within our gates." We welcome you in the name of our Master to all the services of this church. Should you be at present without a settled Church Home, we very cordially invite you to share our fellowship and privileges. The minister would be pleased to call on you if you will give name and address on these lines and place the slip on collection plate.

Name

Address

GETTING READY FOR DECISION DAY.

Many churches observe Decision Day in February. Many different plans are in use, but we believe good results would follow the distribution of the late Dr. J. R. Miller's little pamphlet, "What Am I Asked to Do On Decision Day?" We have used it to advantage. It can be had in quantities of The Sunday School Times Co., 1031 Walnut St., Philadelphia, Penn.

A CHECK ON THE PASTOR'S MEMORY.

Some time ago we saw on a pastor's desk a box containing index cards, one for every day in the month. Upon asking what it was for, the pastor said, "It is my daily reminder."

Before we left the house we noticed that he looked at his box and picked up a card. Immediately he said, "Wait a moment, I must call up Mr.— by phone, I nearly forgot it."

It was evident then what the device was for. Many a pastor would do his work better and more promptly if he had one of these boxes. We learned that they may be had of F. M. Barton, Caxton Bldg., Cleveland, Ohio.

A UNIQUE WAY TO RAISE MONEY TO BUILD A CHURCH.

The Rev. Kenneth Brown, pastor of the East El Paso Presbyterian Church, El Paso, Tex., has originated a unique method of securing the necessary funds to build a "Nickel Church." To this end he has distributed, as widely as possible, a large number of heavy cloth bags about five inches by three and one-half upon which is printed in clear type, capitalized, "One Pound of Nickels to Help Build a Presbyterian Church at El Paso, Tex."

The heavy draw-cord which passes through the upper margin is fastened to a tag with a further statement of facts; beginning again with the significant title "A Ton of Nickels."

The recipient is urged to remember that "Any contribution will be received with gratitude, from a nickel upward," while there is an additional note which suggests that "Collectors should turn in the money as each pound of nickels is raised. Distant collectors may remit by draft, check or money order."

A typewriter facsimile letter, addressed to the public, was also sent with the bag and tag, signed by one of the elders and each of the trustees. This letter stated very briefly, but distinctly, the need of a church in this rapidly growing suburb of El Paso and endorses heartily the plan of the pastor, emphasizing the fact that "the world and everything in it is composed of small factors."

The final paragraph is suggestive: "Incidentally, it might be stated that a pound of nickels is equal to \$4.60." A ton, therefore, of nickels should build a commodious and beautiful structure. Any pastor who is interested in the scheme can secure one of these bags, we are quite sure. An idea like this ought to be worth a pound of nickels to any one interested in raising money for a church.—New York Observer.

THE PREACHER AND MODERN SKEPTICISM.

Should a preacher know the facts about the worst that rationalism has to say? This is a question often asked. We believe that every well balanced preacher should be acquainted with the opinions and ideas that are current in the world of today. Theologically he may be able to preach wisely about the early church heresies and creedal orthodoxy, but present day unbelief is of far more consequence.

In the light of our belief we have been reading Arthur Drews' "The Historicity of Jesus." It is a book of 315 pages, published by The Open Court Publishing Co., Chicago. It deals learnedly with the witnesses to the historicity of Jesus, endeavoring to show that Jesus, as an historical character, never lived!

We have read in connection with this S. J. Case's book of the same title in which he criticizes Dr. Drews' position. This latter book is reviewed in "The Open Court" for October, 1912, by Wm. B. Smith.

The value of such reading to the preacher of the gospel is by way of contrast. We have never been able to appreciate the force and value of the life and teaching of Jesus so well as after reading this literature.

One cannot forget Brace's "Gesta Christi,"

Gibbon's 15th chapter, and Fairbairn's "The Place of Christ in Modern Theology," and many others. Every one who undertakes to destroy belief in Jesus Christ as an historical personage has the greater task left of accounting for his life and influence in the world. Nathaniel Schmidt's chapter on "The Influence of Jesus" is a splendid tonic and antidote for the destructive critic.

To show the practical bearing of skepticism one should read Marilla M. Ricker's "The Four Gospels," which is a very beautifully printed book from the Roycroft press, East Aurora, New York. Her book deals with Ingersoll, Paine, Calvin, Edwards and a chapter on "Prayer."

The reading of this latter book is a real enjoyment and the author has drawn very accurately the four characteristics of theological thought represented by the persons discussed, but she is as cold and unsympathetic as an iceberg when eulogizing Ingersoll. She does not believe in prayer.

Now here are books for the thoughtful, sane, truth-loving preacher. Taken in the right way the reading of them would arouse the intellect, stimulate real study and produce some powerful sermons. They are food for adults and, strange as some pastors may think, these books are being read by thousands of people in the pews.

ONE WAY PASTORS CAN USE THE STEREOPTICON.

The stereopticon is becoming more and more popular every day in Sunday School work, and, if properly handled, is a most valuable aid. The instrument is now made so that it may be used during the day as well as in the evening. While the room is not made perfectly dark the windows may easily be fitted with dark curtains, which may be drawn in an instant, making it dark enough to get a good effect from the illustrations on the screen. It is necessary that both screen and instrument should be always in place that they may be quickly adjusted. The screen may be rolled up out of the way when not in use.

Sometimes it is wise to use it for the entire lesson period, but it is well to remember that a stereopticon will lost its interest after a while if used too long at any one time. Usually it is far better to show only two or three pictures as an introduction to the lesson study. But its best use may be secured on Review Sunday, when pictures on the last quarter's lessons will impress upon the child's mind facts that the teacher has been imparting from Sunday to Sunday. For Temperance Sunday charts showing the effect of alcohol on the human system will emphasize a truth more than word of mouth could do.—The Minister's Social Helper.

WHY PRINT A CHURCH PAPER.

It has been discovered by careful examination that a great many families, probably the majority in any church parish, do not take or read a religious paper. The daily newspaper and a few current magazines are about all many people read.

In a recent polling of a parish in this interest it was found that many of the people not only do not subscribe for religious papers, but most of them do not care to do so. It is very true that such people cannot appreciate the work of the church as well as they might. They do not comprehend the meaning of the coming kingdom, and this ignorance retards the spiritual growth of the church.

For this reason we believe in local church papers as well as denominational papers. One pastor we know uses 500 each month, though his church is only a mission. He says the advertising pays all the expenses. On account of local interest people who never see or read any other religious periodical will read what comes from their own church.

Co-operative church paper publication is the most satisfactory, because it is least expensive and has the advantage of larger sources of editorial and literary supply. If we could once get our people to know the facts and understand the work of the church universal it would be of wonderful advantage to the kingdom.

LUNCHEON FOR THE CHURCH CHILDREN.

We have recently heard of a pastor who placed at the entrance of his church a plate full of cookies and crackers for the little children who were brought to church by their parents.

This is in a Massachusetts church and when an usher was asked about the plan he said, "O, our pastor brings some every Sunday and puts them there for the small children who come to church. They don't get hungry then, and it keeps them quiet and contented." The pastor said that he thought the plan enabled a few mothers to attend church with their children without fear that the little folks would cry.

A SPLENDID CHILDREN'S COVENANT SERVICE.

Covenant for Children Joining by Confession.

We are glad to welcome you young people into the brotherhood of Christ, and the covenant to which we ask you to agree is as follows :

I come to Jesus

Who, when he was himself a child, grew and waxed strong, and was filled with wisdom, and the grace of God was upon him. I want to be like him, advancing in wisdom and stature and in favor with God and men. And so I take him to be my Saviour.

I am sorry for my sins. I believe that he is able to forgive my sins. I believe that he is willing to forgive and that he has forgiven them, and that he will help me to overcome them.

I will try always

To honor my Saviour,
To obey my parents,
To speak the truth,
To be kind to every one,
To be cruel to no creature,
To love my country,
And to stand up for the right.

I will try

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To be helpful in my home,
To be faithful in my school,
To be true and pure in all I do.

I will try

To say such words as Jesus would have me say,
To read such books as Jesus would have me read,
To do such things as Jesus would have me do.

I will make it the rule of my life to pray and read the Bible every day.

Trusting in the Lord Jesus Christ for strength, these promises I make in the presence of God, of his angels and of men."

If you agree to this covenant, you will say, "I do."

The rite of baptism will now be administered to those who have not previously received it.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. I indeed baptize you with water, but One cometh after me, mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost."

The minister, calling each candidate by his full Christian name, shall administer the rite, saying:

"I baptize thee into the name of the Father and of the Son and of the Holy Ghost, Amen."

To those who have been baptized he shall say:

"You who were baptized in infancy, do you now gratefully accept that as your baptism, ratifying and confirming the covenant which was then made for you?"

The candidate will answer "I do."

BOOK LIST.

One or more books will be mentioned here each month. Only those of interest to preachers will be considered.

Christian Brotherhoods, by Frederick DeLand L  ete, published by Jennings & Graham, Cincinnati, Ohio; red cloth, pp. 415, \$1.50.

This book of 21 chapters discusses in an interesting way the historic brotherhoods beginning with the first Christian Brotherhoods and continuing throughout the full extent of church history. Here is an immense amount of information packed away for pastors and those interested in brotherhood work. This would make a splendid addition to the church library.

Researches In Palestine, by L. L. Henson, D. D., with introduction by L. B. Paton, Ph. D., published by Salem D. Towne, Boston, Mass., red cloth, pp. 85.

This interesting book contains eight chapters and twenty-one illustrations. In the introduction Dr. Paton says the book is a trustworthy introduction to the science of Palestinian Archeology. The material was originally written as a thesis at the end of a journey through Egypt and Palestine. The type is large and attractive. We commend it to the use of pastors. There should be more archeological sermons.

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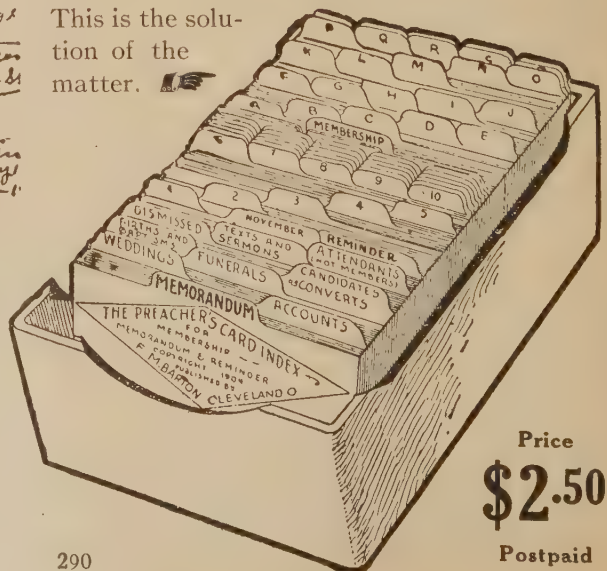
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E. P. Richards 168 Slater *Transferred to Trinity Co.*
Marjo Luck 1200 Slater *Moved to the Bronx. Prospect St.*
Vert Rich 1204 Slater *1252 Cleveland Bl.*
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RELIGIOUS REVIEW OF REVIEWS

PERSONAL.

Rev. Stephen M. Newman was inaugurated president of Howard University, succeeding Bishop Thirkield.

Rev. Samuel G. Trexler was recently installed as a "students' pastor" to all Lutheran students in New England and New York colleges.

A Kansas City minister, Rev. A. F. Ostorn, is making about fifty dollars a day from mushroom-growing for hotels and restaurants.

NEWS.

An Interdenominational Church Workers' club has just been formed in Cincinnati, with two lawyers as president and vice-president. Its object is to bring Christians of all denominations into better acquaintance; to secure a greater unity among Protestants; and to study the social and moral needs of the city.

Bishop Darlington of Harrisburg is trying to counteract the influence of the saloon in the mining districts by building "lighthouses," as the people call them—simple buildings, costing about \$1,000, painted white inside and out, and brilliantly lighted. These are equipped with baths, and games are provided every night for hundreds of men and boys.

In commemoration of the death of General George Washington, the First Troop, City Cavalry, on December 15 attended their annual service in St. James' church, Philadelphia, Dr. William C. Richardson, rector.

Three miles of giant freighters, their hulls filled with millions of bushels of grain, are riding at anchor inside the breakwater of Buffalo's outer harbor, forming one of the heaviest blockades of grain in the history of the port. Fifty-three of the vessels carry cargoes aggregating 15,000,000 bushels of export grain, practically all of it being wheat. In the inner harbor are twenty more vessels, and a like number is expected from upper lake ports before navigation is closed. The total cargo value of the winter quarter's fleet is estimated at \$20,000,000. The grain will be sent out by rail at the rate of five hundred to one thousand carloads a day during the winter and the remainder will be shipped by canal in the spring. —**Christian Work.**

Mr. Daniel Smiley, of Mohonk Lake, N. Y., has been appointed by President Taft to the Board of Indian Commissioners at Washington, D. C., to fill the place made vacant by the death of his brother, Albert K. Smiley.

King George has caused the following letter to be sent by his private secretary Lord Knollys, to F. C. Brading, secretary of the Scripture Gift Mission: "Dear Sir: I have had the honor of submitting your letter of the 15th inst. to the King and am directed to inform you in reply it is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise. Yours very truly, Knollys." The pledge exacted by the Queen and its keeping by her royal son are both creditable. Three decades of daily Bible reading can hardly have failed to make George V. a better man than he otherwise would have been, and also a wiser monarch. —**Christian Work.**

Santa Sophia in Danger.—Some time ago, we noted that this Mosque at the very center of Mohammedan influence, was in danger of collapse. Further damage is feared from the recent earthquake in Turkey. Two years ago, it was discovered that the huge dome of the mosque was forcing the supporting columns outwards, and the line of the dome itself has been falling in. Sir Francis Fox, who recently restored the Winchester Cathedral, in England, and Thomas G. Jackson, another well-known English architect, were then consulted by the Turkish officials, placed strips of glass within the mosque as in-

dicators in the event of the trouble spreading. These strips recently snapped, showing that the building again is moving.

Santa Sophia was built as a Christian church by the Emperor Justinian, in the sixth century. —**The Presbyterian.**

The American Messenger, organ of the American Tract Society, reached its seventieth anniversary in January, having been established in 1843.

The Nobel Foundation was unable to find anyone in the world last year to whom to award the peace prize. The European powers are enlarging their military and naval armaments and the United States government has just planned the largest fighting ship in the world—the Pennsylvania, to carry twelve fourteen-inch guns and to cost, complete, the enormous sum of \$12,000,000. —**The Continent.**

The constitutional assembly of China, soon to meet, will be the first really representative gathering of the Chinese people, and its election, organization and conduct will doubtless be a crucial test of Chinese capacity for self-government. The basis of representation is one member for each 800,000 of population, but in the absence of an accurate census the first apportionment has been a matter of arbitrary estimate. A large part of the population is shut out by the voting qualifications. A voter must be a male citizen, not illiterate, bankrupt nor an opium smoker, paying at least \$2 a year in direct taxes, or an owner of \$500 worth of real estate, or be a graduate of an elementary school or possessed of equivalent education. Members of the army, navy, police and civil service are not permitted to vote, nor are priests and monks except in Mongolia, Tibet and Chinghai.

The provisional assembly made a favorable recommendation concerning woman suffrage. In Canton the provincial assembly granted women the right to vote in that province, and it is said to be not unlikely that Peking will do likewise, as republican leaders favor equal suffrage. In Canton ten women are in the assembly. —**The Continent.**

Congress appropriates three million dollars a year to promote the health of pigs and other animals. At the first session of the present Congress, thirty thousand dollars was appropriated for a children's bureau, to investigate questions bearing on the welfare of children.

The High School Board of North Dakota has made a plan to have Bible classes organized in Sunday schools under the direction of the most competent teachers. The Bible cannot, of course, be taught in high school; credit will be given for outside work. The examination at the close of the year will be given by the high school authorities. The Bible thus becomes an elective in the high schools of North Dakota.

Preparations are being made for a fitting celebration in 1914 of the anniversary of the signing of the treaty of Ghent, which will mark a century of peace between America and Great Britain. The British committee's plans propose the erection of a monument to George Washington, to be placed in Westminster abbey or in Westminster hall, adjoining the house of commons. It is also planned to purchase Sulgrave manor, the ancestral home of Washington in Northamptonshire, to serve as a national and international shrine. —**The Continent.**

The Methodist Episcopal church reports 7,224 organized Adult Sunday School classes with an enrollment of 182,051; the Christian church, 7,451 classes, enrollment, 167,581; the Presbyterian (north) reports 2,859 classes, enrollment, 66,864. Only two other denominations report over 50,000 members. The Baptist with 2,206 classes report an enrollment of 57,092; the United Brethren, 2,339 classes with 53,165 enrolled. These reports cover all of North America.

The National Child Labor Committee sent out a request to ministers that January 26 be observed as Child Labor Day. Those for whom the call came too late might consider that topic on Children's Day in June.

Specially prepared facts for sermon use and a 48-page illustrated pamphlet on "Child Workers in the Tenements," the Uniform Child Labor Law, and a digest of the law of the correspondent's own state, will be mailed free to clergymen who apply to the National Child Labor Committee, 105 E. 22nd St., New York City. Simply ask for "Child Labor Day Literature."

There has been an increase of 70 per cent in the number of Protestant church members in Japan during the past 10 years. At the end of last year the Christians numbered: Protestants, 83,638; Roman Catholics, 66,019; and Greek Catholics, 32,246; making a total of 181,903, and showing an increase of 7,334 persons over the previous year.

The commission on finance of the Methodist church recently apportioned \$4,125,000 as follows:

- \$270,000 for the Freedman's Aid Society.
- \$210,000 to the Board of Sunday Schools.
- \$135,000 for the Board of Education.
- \$1,560,000 to the Board of Home Missions and Church Extension.
- \$1,800,000 to the Board of Foreign Missions.
- \$50,000 to the Church Temperance Society.
- \$100,000 to the American Bible Society.

Under Catholic Spain the Philippines were absolutely closed to evangelical teaching, but in the 12 years of American possession more than 150 American evangelical missionaries, under several boards, have gathered over 50,000 Filipino converts, and more than that number of adherents, with hundreds of Filipino preachers and teachers. Bibles have been given to the people in their own dialect, and the evangelistic, educational and medical work is fairly well established.—Miss. Rev. of the World.

The Chinese president has suppressed the newspaper, King Bas, which has been issued since 400 A. D.

SOCIAL. Child Labor.

One result of the observance of Child Labor Day has been the establishment of the Children's Bureau in the Federal Government in April, 1912.

Since last Child Labor Day 11 states have improved their child labor laws. But much abuse of young children still exists in coal mines, glass factories, cotton mills, cigar and cigarette factories, oyster and shrimp canneries, and in the sweatshops of many large cities. Such employment of children of tender years results in reduced earning capacity later and enfeebled moral and physical strength.

The report of the Chicago Vice Commission gives as one great cause why 40,000 girls are sacrificed annually to an immoral life, "the economic stress of industrial life on unskilled workers with the enfeebling influence on the will power."

This cause the commission gives as second only to the lack of ethical training and religious instruction.

Only 10 states and 6 cities regulate street trading by young children. Reformatory records show 60 per cent of their inmates from large cities had been engaged in street trading before commitment. The Chicago Vice Commission urges that children be kept off the streets at night.

Only 6 states have passed a law prohibiting youths under 21 from working in ruinous night messenger service. The National Committee and the Chicago report recommend to the state authorities an amendment to the child labor law so that no persons under 21 shall be employed in the night messenger service.

Tenement Workers.

The agents of the New York State Factory Investigating Commission found that some of the handmade linen of the "richest babies" in America was made in a home not subject to inspection. A good part of the "French" hand-

made or hand-embroidered underwear, bed and table linen comes to us from the tenement house, as does the hand embroidery on our "best" shirtwaists. At embroidery alone on both underwear and outside garments some 61,000 outworkers are employed. Nuts are picked and sorted by tenement children. "Sanitary" hairbrushes, the output of a firm which boasts in large advertising type of its sanitary factory and in small type advertises for home workers, are fitted with bristles on tenement dining tables. Babies of a hundred cities play with tenement-made or finished toys. The paper tubes of cigarettes are rolled by tenement hands, and their edges, when the paste goes dry, are licked by tenement lips. Through the homes of one hundred Greek families in New York no less than one million cigarettes pass each year. Other witnesses told of children and grown-ups cracking nuts with their teeth and removing the nut-meat from the shells with a hair-pin. The making of women's underwear, infants' clothing, Irish lace, bead-work, and artificial flowers were also described. At least 141 different kinds of work are being done and the list is always changing with the whims of fashion.

With these tenement products, come not only dirt but disease germs. The list of contagious diseases found among outworkers is startling. One employer who lets out home work told of the death of his own child by diphtheria brought to her from a tenement home. Dr. Annie S. Daniel, of the out-patient department of the New York Infirmary for Women and Children testified that she had in the last year found contagious disease in the households of no less than seventy-nine tenement workers.

A tiny girl of about five who on being asked how long she had been at work, answered: "Ever since I wuz—." The tables show 24 per cent of the workers in the 204 homes visited to be between five and ten years old; 45 per cent under fourteen and 60 per cent under sixteen. During the season 24 per cent of the adult home-workers work eleven hours or more; of the children, exactly one-quarter work after school five hours or more every day.

The World's Death Rate.

Consumption is the most fatal disease; it is claimed that it carries off 200 out of every 100,000 of our population annually. Next comes pneumonia with 195 out of that number; heart disease claims 135; diarrhoeal diseases 90; kidney diseases 88; apoplexy 68; cancer 62; old age 55; bronchitis 50; cholera infantum 48; general debility 45; inflammation of the brain and meningitis 42; diphtheria 36, and typhoid 35. The world's mortality is said to be 70 a minute, or 100,800 a day, or 36,792,000 a year.—The Christian Herald.

In the kingdom of Saxony a new school bill is before the Landtag. Some of the proposals are: Licenses required for teachers in private as well as public schools; supervision of regular school subjects by the clergy abolished; attendance upon continuation schools made obligatory for girls as well as boys. Religious instruction continues to be compulsory, despite the agitation against it.—The Chautauquan.

A course in penal studies was recently instituted by the University of Montpellier, France. Physicians, publicists, lawyers, police and court officials were among those who enrolled for the course. American educators hope that the interest in criminology will lead to something similar in this country.—The Chautauquan.

A three per cent gain in scholarship is noted by President David Starr Jordan, of Leland Stanford, Jr., University, in his annual report, and he attributes it to prohibition of the sale of liquor in the neighborhood of the university.

Doctor Jordan finds that fraternity members are still below the outsiders in scholarships, although most of the evils in the chapter houses have been abolished.

"Fifty thousand young women and girls are lost in the United States every year. They simply drop out of existence," is the deliberate statement of Theodore Bingham, a former commissioner of police for Greater New York. A report of the Immigration League of Chicago for

1910 says that in one year 1,700 young women disappeared between the port of New York and Chicago alone, of whom no trace could be found.

Leslie's Weekly publishes an impressive picture of a group of thirty Western women representing actual police department work, moral squads, vice commissions and probation officers, who met for a conference at Portland, Ore. They were called together by Mrs. Lola G. Baldwin of Portland, the first woman police officer in the United States.

Boy Scouts.

A vigorous fight against dirt has been started by the Boy Scouts of America. One of the main provisions in Scout law is: "A scout is clean. He keeps clean in body and thought, stands for clean speech, clean sports, clean habits, and travels with a clean crowd." Already, according to the scouts' bulletin, Boy Scouts have begun to clean up Beverly, Mass., President Taft's summer home, by picking up paper and rubbish from the streets. In Toledo, Ohio, the Boy Scouts proved helpful to the Citizens' Committee in obtaining better sanitary conditions in the city. In Syracuse and Rochester the schools were closed for one day while the Boy Scouts carried on a campaign of cleanliness. In Monongahela, Pa., they went on a similar crusade, specializing in a war against promiscuously scattered tin cans. In Portland, Ore., the Boy Scouts cleaned up back yards and vacant lots, and in New Rochelle also they cleaned up lots.

—**Christian Work.**

A five-room model flat is connected with a new public high school in Newark, N. J., for the purpose of preparing girls to be intelligent home-makers. Besides instruction in the care of these rooms, the pupils are taught cooking, sewing, millinery, home sanitation and nursing.

—**Congregationalist.**

Prisoners' Parole.

Governor Donaghey, of Arkansas, gave pardons to 360 prisoners a few days ago as a protest against a system of leasing convicts. The action will abolish three prison camps where prisoners are leased out to contractors.

Governor Hadley, of Missouri, has been criticized severely, chiefly by political opponents, for his paroling of nearly 600 prisoners.

In the past ten years California has paroled 1,600 prisoners. Only 249 ever broke the rules governing their paroles, only 22 of them have been guilty of new crimes, and only 153 had to be returned to prison. They have earned more than a million dollars and saved more than \$200,000 of it. In New York nearly 4,000 have been paroled in the past 12 years and three-fourths of them have made good in every respect. These are remarkable records when the requirements are so strict as to compel them to work steadily and neither drink or enter a saloon, as well as to make regular reports and keep under the watchful eye of a parole officer.

The parole begets self-respect, sobriety, industry and helps to take care of the prisoners' innocent dependents. It saves the state much money, and it helps to Christianize punishment.

—**Christian-Evangelist.**

Safeguarding Health.

In Kansas when the vital statistics report of a city shows an unusual number of deaths from typhoid fever, an expert medical inspector from the State University is hurried to that city on the first train. He takes samples of the water and sends them to the university for analysis. Finding typhoid bacteria, he takes over the water supply system and installs a portable hypochloride plant for its purification. The plant consists of three large tanks that are set up outside the city pumping station. The mains are cut and run into the tanks. In the first on the water is treated to remove whatever dirt may be in it, and in the second tank the water is given a hypochloride of lime bath. In the third tank the lime is precipitated, and then the water goes into the water mains clear and free from all bacteria. The State furnishes the plant and the sanitary expert. While the Federal and State governments are justly busy in finding cures for cholera among hogs, and tongue, lung and foot diseases among cattle,

and gapes among fowls, it is a matter of the greatest importance also to safeguard the health and lives of the citizens.—**The Christian Herald.**

GENERAL.

Now that the Ottoman Empire is tottering to its fall, the question of the recovery of the Holy City—Jerusalem—should become one of profoundest interest to all Christians, and Jews also.

The holy places have been in the hands of the infidels for twelve hundred and seventy-six years, excepting for a brief occupancy by the Crusaders.

When the present war closes, Turkey will be financially exhausted. A proposition on the part of the Christian peoples to purchase the whole of the Holy Land for a good round sum would doubtless be a tempting offer to the Turk, with which to recoup himself for the cost of this disastrous war.

The purchase should include all that region of country associated with sacred history; beginning with Mt. Hermon and Damascus, where St. Paul was converted; taking in all the land east of the Jordan, occupied by the two and a half tribes; besides the wilderness in which the children of Israel wandered for forty years; along with Mt. Sinai, where the law was given. Much of this is worthless to the Turks for revenue; but it is of priceless sentimental value to Jews and Christians. They could emphasize their belief in the verity of the Bible by their willingness to pay liberally, that is, by bleeding their pocketbooks, for it.—**Bishop Johnston of West Texas, in The Churchman.**

At the meeting of the Federal Council in Chicago, Gov. Marshall, vice-president-elect, said: During four years of official life, scores of mothers have begged for executive clemency for wayward sons and daughters. It rarely has happened that one of them has failed to say, "What have I done that God should punish me so?" and coward that I have been I never have had the courage to say to any one of these broken hearted women what ought to be said to every father and mother in the land: "It is not what you did for which God is punishing you; it is for what you did not do." If parents will not take the time to lay down fixed rules of life and teach the higher law of living in the home, then the school and Sunday School must endeavor to teach this law. If they fail sooner or later the strong hand of the State or the still stronger hand of public condemnation will reveal that none is above law and authority. Too few parents now have time to consider that their children are immortal souls which must be taught the way of regeneration. As a result family ties, so strong in the past, are loosened in the present day. The average father and mother think they have done well if they persuade the boy up to fourteen and the girl up to sixteen to take a hop, skip and jump through the holy Scriptures as disclosed in the Sunday Schools of today.—**The Christian Work.**

The Chinese Students' Alliance, published by the Chinese Students' Alliance says:

"Since the loss of Korea's independence, her people have been persecuted, oppressed, imprisoned, enslaved and driven away from their native land. The Japanese statesmen and people were well pleased when hundreds of Koreans went to China in order to see no more of their cursed land. We sympathize with the ill-treated Koreans. . . . The Korean people are persecuted because of their acceptance of Christianity, which enlightens their minds, teaches them democracy and independence and brings to them a message of equality. . . . The door of China—the new land of freedom—is always open for the oppressed Koreans. Come, and we will welcome you."

At the World's Missionary Conference at Edinburgh a Japanese Christian, speaking with all the fervor of nationalism and of a disciple of Christ, said: "We Christians in Japan can face almost anything; we can face Buddhism and agnosticism and materialism with Christ, for He is greater than all of these, but there is one thing that we can not face, and it is this: we send our young men to Great Britain to your universities. They go into the east-end

of your great cities and there they see squalor and wretchedness and misery side by side in the streets, they see children starving, women drinking, and men fighting for work at the dock-gates. They go into the west-end of your cities and there they see vice and wealth flaunting themselves side by side in the streets, and they come back to us in Japan and they say, 'If that is the best that Christianity can do for England it is a poor thing,' and," said the Japanese, "we are dumb."—*Miss. Rev. of World.*

Sign of the Green Cross.

In Boston the rules governing traffic on the business streets are strict. One of these is that a vehicle shall not stand more than twenty minutes on the street. Physicians visiting patients are, however, exempt from this restriction. Their work of mercy takes precedence over commerce.

An extension of this exemption has just been made to ministers visiting the sick. Ministers using this exemption are required to have upon the vehicle the green cross, just as physicians are. The carriage bearing this sign, and standing in a busy street, has brought to the person in need the physician or the minister—no distinction is made.

The relation of the minister of religion to the sick has changed in recent years. As never before, people are turning to religion, not as a last resort in sickness, to prepare the soul for eternity, but for the help which it can give toward recovery which even the physician cannot always give. The traffic rules in Boston, which have just recognized this function of the minister, are significant. Henceforth the sign of the green cross will bring the physician and the minister into closer co-operation, and will stand for the works of mercy that restore health to bodies and to souls.—*Boston Transcript.*

Old-fashioned Children.

All children are old-fashioned. I guess they are the true conservatives that keep the race from being improved off the earth. It is we who are the innovators, we adults. Yes, it is they who will save us from over-improvement, our old-fashioned children, who come bringing in their little fists the instincts and characteristics of the centuries behind them. No wonder new babies look so old. They represent all the past. . . . If we, in this age, are not turning out durable people, strong, faithful, well up to the standards of the older times, that is a serious matter. Behind our children is all that is best in human life, the noble army of the saints and the martyrs, the gallant loyalty of the cavaliers, the grim idealism of Puritans, the grit of the fathers of the republic, the courage

of the pioneers, the noble rages of the men who fought in the Civil War. It takes ages to make a man; birth is but an incident, the whole of childhood but the merest interval in that process.—*E. S. Martin in Harper's Magazine.*

A Social Portent.

Arturo Giovannitti, the young Italian who was recently acquitted of murder in the Lawrence strike, came a youth to Canada. There he worked in a coal mine, where were planted the seeds of his resentment against the industrialism of today. Afterward he took charge of a Presbyterian mission in Montreal, then one in Brooklyn, attending lectures in a theological school at the same time. Later he went to a mission in Pittsburg, where he met Socialists and espoused their cause.

Current Opinion says of him:

"Such is the man we have called a social portent. For it is surely an ominous thing that a young man of good family, well-educated, markedly religious by nature, coming to this land in search of freedom and opportunity, actively associated with the church in its missionary work among the poor, should in a few years be transformed by his experiences into an extreme revolutionary, bitter against authority of all kinds, flouting the constitution and denying God. If there is such a thing as a social portent, Arturo Giovannitti is one."

HIGH CHURCH AND LOW.

When Sir Henry Harcourt was a young man, he once paid a visit to Lord Beaconsfield, or, as he was then, Disraeli, and on Sunday went with his host to the village high church.

"My friend, the vicar," said Disraeli, in explanation of that functionary's high church tendencies, "will take what I call a collection and he calls an offertory, and afterwards what I call a plate and he calls an almsdish will be placed on what I call a table and he calls an altar."

PLEASE SIGN, STAMP AND MAIL THE THREE RED CARDS WE SENT YOU TO PREACHER FRIENDS. THE FIRST ONE RETURNED TO US WILL START YOUR REWARD—A 50c. BOOK. F. M. BARTON.

Magazine Articles of Value to Ministers

North American Review. January. 35 cents.

What Is Socialism, A Maurice Low. Some Problems of Public Ownership, Walter S. Allen. A Concerted Movement of the Railways, Logan G. McPherson. Trust Regulation, Albert Fink.

Missionary Review of World. January. 25 cents.

Mecca—Constantinople—Cairo, Strategic Centers of the Moslem World, Rev. Samuel M. Zwemer, Cairo. Results of the Balkan War, Rev. Charles T. Riggs, Constantinople. Observations in Japan, Korea and China, Caroline L. Palmer. The Trial of Korean Christians, a statement by Protestant Missionaries in Korea. Problems of the Native Church in South Africa, Prof. Harlan P. Beach.

Atlantic Monthly. January. 35 cents.

Dangers of War in Europe, Guglielmo Ferrero. Before the Canal is Opened, Arthur Ruhl. Syndicalism and Its Philosophy, Ernest Dimmet. Lawyer and Physician—A Contrast, G. M. Stratton. The Epic of the Indian, Charles M. Harvey. The Balkan Crisis, Roland L. Usher.

Ladies' Home Journal. January. 15 cents.

My Fifty Years as a Minister (I), Lyman Abbott. The Third Way in Woman Suffrage, Margaret Deland.

Scribner's Magazine. January. 25 cents.

The French at Panama, Joseph Bucklin Bishop. The French in the Heart of America—Cities of the Forts and Portages, John Finley.

Harper's Magazine. January. 35 cents.

A God in Israel, Norman Duncan. Pronouns of Address, Thomas R. Lounsbury. Old-fashioned Children, E. S. Martin. The Agriculture of the Future, J. Russell Smith.

McClure's Magazine. January. 15 cents.

Two Million Women Vote, Wallace Irwin and Inez Milholland. On the Trail of Immortality, Burton J. Hendrick. The Moving-Picture Machine in the Jungle, Wilbur Daniel Steele.

Century Magazine. January. 35 cents.

American Waterways and the "Pork-barrel," Hubert Bruce Fuller. The Impeachment of Andrew Johnson, Gaillard Hunt. The Mystery of the Arch of Constantine, A. L. Frothingham. American and Turk in Holy War—Samuel M. Zwemer and Sheikh Ul Islam, W. T. Ellis.

COUNTRY CHURCH DEPARTMENT.

GEO. FREDERICK WELLS, EDITOR.

My father was a master hand at farming or he never would have raised eight boys and their one sister on a rocky hillside farm of one hundred and fifty acres, of which fewer than forty were tillable, and helped each of them to a diploma from the village academy. After preaching a year in a country church at \$7.50 per week, I had \$100 in my pocket ready for college. Three of my brothers were in school; one at theological seminary, another at the State Agricultural College, and the third in a liberal arts college in Boston.

I did not want to enter college until I knew very definitely what I was to go for, and that year as country pastor working among persons of thirteen religious denominational preferences in a population of four hundred taught me that there was a rural problem—economic, religious, ecclesiastical and social—that demanded solution. For financial reasons it seemed at that time that I could not avail myself of both college and theological seminary training. In the fall of 1899 I entered the State Agricultural College of Vermont, thinking if a trial of a year showed this plan to be unpromising toward the most practical education possible as an aid to getting at once at the heart of the rural problem, a change to a college of liberal arts could be made with but slight difficulty. Having a scientific turn of mind, being somewhat fond of specialization, and knowing that there was a great practical and missionary problem among the byways and hedges of America, pressing for solution, the agricultural course had increasing attraction for me. All the language, philosophy, history, political and social science, and literature that seemed essential and within the reasonable bounds of a four years' course I secured by means of the elective system; and the special sciences which are supposed to develop practical farmers helped me to supplement my experience as a farm boy with the technical and professional spirit and equipment to put me abreast of the best modern farming. Not only so, but the studies pursued gave me training at the objective methods of scientific investigation such as could not have been secured short of the German universities. In the second half of the course, when it was possible to make special studies of rural social conditions in the preparation of essays and theses, I became enthusiastic over the course which had been chosen as a special preparation for the country ministry.

In the spring of 1907, after another year and more of preaching in rural and village churches, to keep practically tested my budding and developing theories of rural improvement, graduation from theological seminary, and some special field studies in both city and country, I settled down to a rural pastorate in my native state.

Though that experience was but two years long, due to calls to state and national positions to work at the same country life problems, it enabled me to discover no reason to regret and every reason to be thankful for the special agricultural college education.

In the first place, it was a community pastorate. During my first summer in this rustic corner of Rowland Robinson's Yankeeland there came to greet me at a Sunday evening service two Quaker people in quaint and devout costume and speech. One of them remarked: "We would like to worship with thee regularly, but it is against the principles of the Friends to worship with those whose spiritual leader accepts a salary."

One night after many meetings together in cottage, school house and village chapel, as that brother and I were returning in the moonlight across the snow-covered pastures from a meeting in which the Holy Spirit led us both, he said: "I have never been in a meeting with thee when I did not see thee have the true purpose to lift all the people, of whatever name, nearer God."

A community pastorate is a people's pastorate. One October Sunday when more than four hundred people were assembled at a religious meeting conducted by the pastor, an occasion which gave evidence of deeper religious and moral in-

terest than the township had probably ever before witnessed, it was clear that it is profitable for the modern country pastor to be given a field rather than a hole in which to work.

In the second place, the pastorate was a personal experience. Though preaching was not neglected, first emphasis, as it should always be in the country, was placed upon pastoral work. Two sisters and four children of one farmer in that community I baptized. It was my privilege to marry his older son. This young man and I took at one time a week's vacation in New York City. He availed himself of a short course in agriculture at the State University, and became the leader to place baseball on a decent community basis. "When I came to church a bit late that first Sunday morning of your pastorate," said the father recently, "and saw you in the pulpit, tall, palefaced, long-fingered, speaking another language than that of 'our folks,' I said to myself, that you couldn't mean anything to me. But I began to change my mind after the sermon when I saw you shaking hands with the people, and now you have helped us all to larger, better lives." One thousand family calls a year was my rule, and to go to every house and know personally every individual, and this was one of many rewards of such service.

In the third place, the pastorate was marked by some measure of interest in farming. The first Farmer's Institute ever held in the township was the result of a bit of correspondence and a timely suggestion made at a grange meeting. There was never any direct attempt to teach new agricultural methods. One group of farmers asked the pastor to co-operate with them in investigating the best methods of marketing maple sugar. It was a pleasure both from experience and training to converse with the farmers on their own level, always more ready to learn than to teach. My chief recreation during the pastorate being mountain climbing, it did not seem necessary to demonstrate with the pitchfork or the milk pail that I knew something of farming. I am still a member of the grange, the members of which came to church en masse twice yearly for the "grange sermon." A leading farmer in that place, reported as an infidel when I first met him, but promising to attend church if I would continue as pastor, said that the people could afford to keep the dominie and increase his salary, for the influence he had toward improving farming, even though he preached no sermons and had no prayer meetings for a year.

Those two years, in the fourth place, were a period of laboratory study with rural churches and conditions. The parish was a religious social experiment station. Canvasses of that field were made by the County Department of the Y. M. C. A., the State Sunday School Association, the New England Sabbath Protective League and the American Sunday School Union, but all of those combined furnished no better data than the pastor had at his finger tips in his card index of families and individuals and his social survey of the field. It would require a book to contain the tabulated facts, field notes and photographic descriptions which the pastor carefully wrote for exact comparative study. The article, "The Country Church," was written for the Cyclopedia of American Agriculture almost direct from an analysis and classification of country church methods which were tried out in this "intensive farming" of a once decadent and degenerate rural territory. The people were usually glad for the pastor to have a vacation so that they too might enjoy a rest from the busy round of church and community service.

I acquired a working Christian philosophy of rural and village community welfare and betterment. It is the basis of writing and teaching for both local and general application. For its development the chief credit is due to the lessons of experience in that country pastorate which were so largely shaped into substantial and abiding form through the influence of four full years at the State Agricultural College of Vermont.

Around the World Illustrations

January 3, at the Hotel Astor, New York, a banquet was given Fred B. Smith, Raymond Robbins, and Paul Gilbert and other men prominent in the Men and Religion movement. Immediately after these men left on a trip around the world. The rich blessings following their great work in American cities will no doubt be repeated in the cities of all nations. Paul Gilbert is one of our leading contributors, and will send us his telling illustrations regularly while going around the world, enriched by experiences of those who make the journey. He will also write several letters on an important subject, as viewed from the standpoint of a world-girdler.

The Expositor, for years the most helpful preachers' magazine published, is now said to be the most interesting. We have learned that when you give of the best that you have, the best is ever coming to you.

MAKING GODS IN BURMAH.

On the next page is a picture of a marble Buddha manufactory in Rangoon.

Every devout Buddhist must have his image of the god Buddha even as every Catholic priest must have his crucifix. And inasmuch as the population of Burmah approximates three millions, it may be seen that the sculpturing of Buddhas is an extensive business.

Most of the families have individual images for all the little Burmans, and the brown-skinned youngsters play with them much in the same manner that their fairer brothers and sisters employ lead soldiers and dolls.

Once a left-handed Burman chiselled by mistake a model of Buddha with the right arm crossed and the left extended over the knee. Buddha is a right-handed god; so consequently the Burman was beheaded for his sacriligious forgetfulness.

IN THE WILDERNESS.

This is a view among the desolate slopes of Mount Sinai. On the plain seen in the distance, it is believed that the Israelites gathered to hear Moses repeat to them the commands of Jehovah. The Mt. Sinai Monastery in the center, was built some 1,400 years ago by the Emperor Justinian, who also built the Cathedral of Santa Sophia in Constantinople. This brotherhood of monks of the Greek church is slowly dying out. In the monastery of Saint Catherine in Mt. Sinai, a German scholar, Tischendorf, found in 1859, the only perfect Greek manuscript of New Testament existing, and probably one of the oldest.

The Bedouins of the region, as the picture shows, are on friendly terms with the monks.

Book Notices

Pell's Bible Stories: The Story of Jesus for Little People, The Story of Joseph, the Dreamer, The Story of David, the Idol of the People, by Edward Leigh Pell. Price 35 cents each, net. Fleming H. Revell Co., New York.

Progress in Christian Culture, by Samuel Charles Black, D. D. A valuable and interesting series of addresses to the Christian concerning growth in the Christian life. Price 75 cents net. The Westminster Press, Witherspoon Building, Philadelphia.

The Presbyterian Handbook for 1913, edited by W. H. Roberts, D. D. Price, single copy 5 cents. Presbyterian Board of Publication, Witherspoon Building, Philadelphia.

Address to Young Converts, by Arthur T. Brown, D. D. Price 2 cents.

Home Training in Religion, by A. H. McKinney, Ph. D. Price 10 cents. These two are booklets issued by the Presbyterian Board of Publication, Witherspoon Building, Philadelphia.

The World Work of the Presbyterian Church, by David McConaughy. A manual of Mission study for officers and workers in Presbyterian churches. Price 50 cents, postage, 9 cents. Presbyterian Board of Publication, Witherspoon Building, Philadelphia.

The Call of the World, by W. E. Doughty. A manual of missionary facts. Miss. Education Movement, 156 Fifth Ave., New York.

The Woman of Tact, by Rev. W. Mackintosh Mackay. A series of Sunday evening sermons on the women of the Bible. Price \$1.50 net. George H. Doran Co., New York.

A Free Lance, by Frederic Rowland Marvin. Short paragraphs on many subjects. Price \$1.25 net. Sherman, French & Co., Boston.

All the Year Round, by Newell Dwight Hillis. An outlook upon the great days of the year. Price \$1.20 net. Fleming H. Revell Co., New York.

That Boy of Yours, by James S. Kirtley. Sympathetic studies of boyhood. Price \$1.25 net. George H. Doran Co., New York.

Christ, Christianity and the Bible, by I. M. Haldeman, D. D. A restatement of the fundamentals of faith. Price 75 cents net. Charles C. Cook, 150 Nassau St., New York.

Life of General William Booth, by G. S. Raiton. An authoritative biography by one who worked with Gen. Booth for many years. Price \$1.00 net. George H. Doran Co., New York.

The Historic Jesus, by David Smith, D. D. The Elliott Lectures delivered in the Western Theological Seminary, Pittsburg. Price \$1.00 net. George H. Doran Co., New York.

St. Paul—a Study in Social and Religious History, by Prof. Adolf Deissman, D. D. A translation of the critical study of Paul by the great German scholar. Price \$3.50 net. George H. Doran Co., New York.

The Secret of Prayer, by E. E. Byrum. Brief, practical talks upon how and why we pray. Price \$1.00 net. Fleming H. Revell Co., New York.

Bethel Notebook Series: Old Testament History, Journeys of Jesus, Apostolic Church History. Excellent manuals for Bible study among young people, with outlines of history, Scripture references and outline maps. Price, O. T. Hist., 15 cents; the other two 10 cents each. Brethren Publishing House, Elgin, Ill.

The Rule of Faith, by W. P. Patterson, D. D. The Baird Lectures upon the substance and standard of Christian doctrine. Price \$1.50 net. George H. Doran Co., New York.

Corporal Cameron, by "Ralph Connor." A tale of the McCleod trail, or a story of the northwest mounted police. Price \$1.25 net. George H. Doran Co., New York.

Men and Religion Messages: Social Service—Bible Study—Evangelism—Christian Unity—Missions—Work with Boys—Rural Church—Church and Press. Seven volumes, containing reports and addresses of the Men and Religion Congress upon the above topics. Price of set \$4.00.

Prayers for Little Men and Women, published by Harper & Brother (\$1.00), are reverent and practical. Read at bed time they will help boys and girls overcome faults and sins. A number of them are worthy of committing to memory. These prayers will teach children the reality of prayer.



MAKING GODS IN BURMAH.



IN THE WILDERNESS.
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Studies in Texts and Themes

EVAN J. LENA.

"In the time of adversity, consider." Eccl. 7:14.

- I. The period to which the sacred writer refers.
 1. The season of public calamity.
 2. The season of public embarrassment.
 3. The season of public bereavements.
 4. The season of parental affliction.
- II. The special duty enforced. "Consider!"
 1. That our afflictions are of Divine appointment.
 2. That our most obvious duty is submission.
 3. That our affliction is of the greatest importance.
 4. That it is essential to happiness.
 5. That the only source of effectual consolation is in God.
 6. That the afflictions of life have in their accomplishment led to heavenly bliss.—Rev. J. Bowers.

SALVATION IN CHRIST ONLY.

"There is none other name under heaven given amongst men, by which we must be saved." Acts 4:12.

- I. Consider the name to which the text refers.
 1. Jesus Christ.
 2. The Messiah.
 3. The Saviour.
- II. The incapability of any other procuring salvation for us.
 1. There is no other appointed to the office.
 2. He only was qualified to discharge it, being perfectly holy and undefiled.
 3. He was to do what no other ever did—to fulfill all righteousness.
 4. There is no other that has made expiation for sin.
- III. How are we to be saved in his name?
 1. By a knowledge of his name.
 2. By faith in it.—B.

ETERNAL LIFE NEGLECTED.

"Ye will not come unto me; that ye might have life." John 5:40.

- I. The blessing neglected. "Life."
 1. Spiritual in its nature.
 2. Eternal in its duration.
 3. Gratuitous in its character.
- II. The charge alleged.
 1. Applicable to the Jews who rejected the Saviour.
 2. To all others who neglect his salvation. On account of the external meanness of his character. On account of the difficulties in the doctrines of the gospel. On account of the pleasures of the world. On account of the contempt of religion.
- III. The guilt and danger.
 1. Disobedience to God's command.
 2. Exposure to certain destruction.—Rev. E. Brown.

THE LEADING OF THE SPIRIT.

"As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

- I. The character of the Spirit.
 1. A Divine person.
 2. The Spirit of Grace.

3. The Spirit of Love.
5. The Spirit of Holiness.
4. The Spirit of Wisdom.

- II. What it is to be led by the Spirit.
 1. To experience his influence in regeneration.
 2. To be instructed in the truth.
 3. To be led to Christ for salvation.
 4. To be led into the path of communion with God.
 5. To be led into evangelical obedience.
 6. To be led into glory.
- III. The privilege connected with being thus led.
 1. Adoption into the family of God.
 2. An interest in all the blessings of grace and glory.—Rev. J. Petherick.

CHRIST, THE TRUE FRIEND.

"This is my friend." Song of Sol. 5:16.

- I. The qualifications of Christ as a friend.
 1. His love.
 2. His power.
 3. His wisdom.
 4. His riches.
 5. His truth.
 6. His faithfulness.
- He is a friend in respect of his performances—what he has done and suffered for sinners.
- II. Upon what ground he is a friend.
 1. His word to them.
 2. His work in them.
 3. What he is now doing for them.
 4. What he will do for them.
- III. How he is his people's friend.
 1. Before God and their own hearts; before God as their intercessor—their own hearts, to quiet every fear.
 2. He is their friend when dying.
- IV. His people acknowledge him to be their friend.
 1. Before their dearest connections.
 2. Before the world.
 3. Before the church.—Rev. S. Medley.

WALKING IN THE SPIRIT.

"If we live in the Spirit, let us also walk in the Spirit." Gal. 5:25.

- I. What is it to live in the Spirit?
 1. To possess his quickening influence.
 2. To experience his aid for our direction. He informs the judgment. Regulates our worship. Guides us in difficulties.
 3. For our animation—In our devotional exercises. In our exertions for the cause of religion. In the performance of moral duties.
 4. To experience his help, supporting and consoling us under afflictions, temptations, etc.
- II. What is it to walk in the Spirit?
 1. To obey his teaching—preserve a consistency in our principles and practices.
 2. To follow the example of Christ.
 3. To be sensible of the privileges we enjoy and the obligations we are under.—Rev. Thornton.

THE ECCLESIASTICAL YEAR—FEBRUARY

G. B. F. HALLOCK, D. D.

Lincoln's Birthday

(Born February 12, 1809.)

Abraham Lincoln, President, Patriot, Liberator; born February 12, 1809; elected sixteenth President of the United States, November 6, 1860; re-elected 1864; issued Emancipation Proclamation, January 1, 1865; assassinated, Washington, D. C., April 14, 1865; died, April 15; buried at Springfield, Ill., May 4, 1865.

The birthdays of our two pre-eminent Americans occur this month, so that memorials of Lincoln and Washington are in order. And it is well; for it helps to raise high the standard of manhood and quickens the spirit of patriotism. Nor does the honor given to the one detract from the honor given to the other; for they were men of different make and mold, each great after his own style. And these two men, partly from their nobility of character and partly from the work they achieved, the nation sets apart, puts them in a class by themselves. Our other great and good men we simply compare with them. And yet this very fact makes more marked the honor we give to one other person—Jesus Christ. He is the one whom we all agree stands solitary among men, both in his character and in his work for mankind. Washington and Lincoln were Americans, and they loved and served their country well; Jesus Christ was the universal man, the world's Saviour. They two rise above the common level as the foot-hills rise above the plain; Jesus Christ is the mountain peak that towers into the heavens. We give them respect and honor and praise; we give him reverence and worship, love and obedience. Because in him all fullness dwells, therefore he has the pre-eminence.

On or near the birthdays of Lincoln and Washington is a good time for us as pastors to teach lessons of temperance and patriotism and industry and honesty and courage, of high Christian character, to young and old alike, from the lives of these leaders, under God, in our national destiny.

Suggestive Texts and Themes.

The Song of the Patriots: "Then sang Deborah and Barak the son of Abinoam on that day," etc. Judges 5:1.

Prayer for the Nation: "Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem." Psalms 51:18.

A Land Favored of God: "Lord, thou hast been favorable unto thy land; thou hast brought back the captivity of Jacob." Psalms 85:1.

Lincoln: The Man and the Message: "The mercy of the just is blessed." Prov. 10:7.

The Price of Liberty: "With a good sum obtained I this freedom." Acts 22:28.

The Citizen Prophet: "I have ordained thee a prophet under the nations." Jer. 1:4.

The Achieving Life: "The same did God send to be a ruler and deliverer." Acts 7:35.

Great by Great Service: "Whosoever will be great among you, let him be your minister,

Washington's Birthday

(Born February 22, 1732.)

and whosoever shall be chief among you, let him be your servant." Matt. 20:26, 27.

The Serviceable Life: "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

Lincoln as a Leader: "Moreover thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties and rulers of tens." Ex. 18:21.

Love of Country: "Pray for the peace of Jerusalem; they shall prosper that love thee." Psalms 122:6.

The Religion of Abraham Lincoln: "For he endured as seeing him who is invisible." Heb. 11:27.

Lincoln's Growth Under Pressure: "Cast down but not destroyed." 2 Cor. 4:9.

The Responsibility of the Citizen: "Arise, for the matter belongeth unto thee, and we are with thee; be of good courage and do it." Ezra 10:4.

The Young American in Politics: "Moreover, thou shalt provide out of all the people able men, such as fear God; men of truth, hating unjust gain." Ex. 18:21.

Lincoln's Sterling Qualities: "The memory of the just is blessed." Prov. 10:7.

He Served the People: "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

The Fragrant Name of Lincoln: "Thy name is as ointment poured forth." Sol. Song 1:3.

Leading the Host: "In the name of God we will set up our banners." Psalms 20:5.

The Great Servant: "Whosoever will be great among you, let him be your minister, and whosoever shall be chief among you, let him be your servant." Matt. 20:26, 27.

The Debt of Memory: "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:7.

Lincoln. (404)

"Commit thy way unto Jehovah: Trust also in him, and he will bring it to pass." Psalms 37:5.

I. The greatness of his work. Seen in: 1. Victory in great Civil War. 2. Emancipation of the slaves. 3. Preservation of the Union.

II. In and for all this—his reliance upon God for accomplishing his work (see extract from his letter to Quakers of Iowa, and inaugural address).

III. The elements which such reliance furnishes for all lives. 1. Strength.—Sir Galahad:

"My strength is as the strength of ten, Because my heart is pure."

2. Determination. The spirit in which the power is used. 3. Courage, especially moral courage. 4. Hope; see Lincoln's second inaugural.—Author Unknown.

Patriotism. (405)

"Zebulun was a people that jeopardized their lives unto the death." Judges 5:18.

I. What is patriotism? Love of country, even to the utmost of self-sacrifice.

II. How cultivated? 1. By observance of days which commemorate deeds. Patriots' Day, Independence Day, Memorial Day. 2. By study of heroic lives; Lincoln, Washington, Nathan Hale. 3. By national songs—the "Marseillaise," "Watch on the Rhine," "America." "God Save the King." 4. By appreciating our national advantages. 5. By entering into the spirit of our national mission.

III. How expressed? 1. By loyal support of a righteous government. 2. By contending against any great public evil. 3. By supporting the movement for good citizenship. 4. By home missions. 5. By fostering a true, world-wide mission.—Author Unknown.

The American Great-Heart. (407)

"Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." Ex. 18:21.

I. Lincoln was a man with a great heart, full of human affection, sympathizing with the sorrowing and oppressed, humble, God-fearing, believing, prayerful. His parents and grandparents had been members of the church, religious and devout. Mr. Lincoln was outspoken as to his faith in God, and in the power of prayer. He said that he gave his heart to the Saviour when Gettysburg came. He had laid all before God at that crisis as Washington had at Valley Forge.

II. He was a man who loved righteousness and hated injustice and oppression. God gave him an opportunity, such as few men have ever had, for striking down iniquity, and before his blow it fell to its death. Most masterfully he executed the duties of his office as chief executive of the nation. The trials and sorrows of the people almost broke his heart, and the heavy burdens almost pressed him to the ground. He was a man whom God mightily used, and whom the people tenderly loved and revered. As was said of William of Orange: "While he lived he was the guiding star of a whole brave nation, and when he died the little children cried in the streets."—Herald and Presbyterian.

A Touching Incident. (408)

A woman, somewhat advanced in life, was admitted, in her turn, to Mr. Lincoln. Her husband and three sons, all she had in the world, had enlisted. Her husband had been killed and she had come to ask the President to release to her the oldest son.

Being satisfied of the truthfulness of her story, Lincoln said: "Certainly, if your prop is taken away, you are justly entitled to one of your boys." He wrote an order for the discharge of the son.

The woman thanked him gratefully and went away. On reaching the army she found that this son had been wounded, and taken to a hospital. She found the hospital, but the boy was dead. The surgeon in charge made a memorandum of the facts upon the back of the President's order, and, almost broken-

hearted, the woman found her way again into his presence.

He was much affected by her story and said, "I know what you wish me to do now, and I shall do it without your asking. I shall release to you your second son." Upon this he took up his pen and commenced writing the order. While he was writing the woman stood by his side, the tears running down her face, and stroked his rough hair as a fond mother caresses a son.

By the time he had finished writing his own heart and eyes were full. He handed her the paper. "Now," said he, "you have one and I one of the other two left; that is no more than right." She took the paper and, reverently placing her hand again upon his head, the tears still upon her cheeks, said, "The Lord bless you, Mr. President! May you live a thousand years, and always be at the head of this great nation!"—E. C. Barnes.

Lincoln as Viewed by His Successors in the Office of President. (409)

Abraham Lincoln—the full-rounded man—one of the noblest of earth—honored by all men, in all countries—beloved by all the people—the best exponent of true Americanism—the clearest public speaker and the best understood public writer—providentially raised up to do a special work, it is not likely that such a life will ever be duplicated.

"He lived to enjoy the highest proof of its (the nation's) confidence by entering on the renewed term of the Chief Magistracy to which he has been elected."—President Johnson.

"A man of great ability, pure patriotism, unselfish nature, full of forgiveness to his enemies."—President Grant.

"To him, more than to any other man, the cause of the Union and liberty is indebted for its final triumph."—President Hayes.

"He was one of the few great rulers whose wisdom increased with his power, and whose spirit grew gentler and tenderer as his triumphs multiplied."—President Garfield.

"A supremely great and good man."—President Cleveland.

"In the broad common-sense way in which he did small things he was larger than any situation in which life had placed him."—President Harrison.

"The story of this simple life is the story of a plain, honest, manly citizen, true patriot and profound statesman."—President McKinley.

"He did not war with phantoms; he did not struggle among the clouds; he faced facts; he endeavored to get the best results he could out of the warring forces with which he had to deal."—President Roosevelt.

"Certain it is that we have never had a man in public life whose sense of duty was stronger, whose bearing towards those with whom he came in contact, whether his friends or political opponents, was characterized by a greater sense of fairness than Abraham Lincoln."—President Taft.

Lincoln's Superb Faith. (410)

As illustrative of Mr. Lincoln's superb faith, I will give an instance that I have never seen in print. In the largest room in the White

House, on the second floor, were gathered a number of officers of the army, then of prominence by reason of the commands they held in the field; many civilians who held no office, but who had come from the North to see Washington and pay their respects to Mr. Lincoln, and perhaps get contracts essential to running the government; and a few members of Congress.

At first it appeared more like a large reception, where, after shaking hands, people stayed to chat with one another. Not far from Mr. Lincoln a prominent Senator, whom we may call Senator D——, in a strong, deep voice remarked: "I believe that, if we could only do right as a people, the Lord would help us and we should have a decided success in this terrible struggle." Mr. Lincoln, hearing the remark of the Senator, with his clear, shrill enunciation, cried out: "My faith is greater than yours."

Everybody turned and looked at the President, who was head and shoulders above all there assembled. The Senator who had spoken then said, "How so, Mr. Lincoln?"

"I am confident," said he, "that God will make us do sufficiently right to give us the victory."—General O. O. Howard.

God Reigns. (411)

A great writer has said that at the bottom of every page of history the words, "God reigns," might well be written. Certainly the development of our own national life has been a manifestation of divine Providence, and in no part of it has his leading been more clear than in the raising up and making use of Lincoln, called from humble walks of life to the most exalted position of prominence and usefulness occupied by any man since the days of George Washington. As God made use of the one to establish the nation, he made use of the other to preserve it.

A Personal Recollection of Lincoln (412)

I first saw and heard Abraham Lincoln in the autumn of 1856. He was speaking for about a week every night in Major's Hall, in the city of Bloomington, Ill. I was about twenty years of age, had just graduated at college and was a student of law, engaged temporarily as principal of one of the public schools of Bloomington. I had been reared a Democrat of the straightest sect, and was greatly enamored of Stephen A. Douglas, who was at that time stumping the state in the interest of the candidacy of James Buchanan for President. I went several evenings to hear Mr. Lincoln, who was not then widely known in politics. His appearance was striking, perhaps odd. Everybody laughed at his jokes. But he made people think. He made me think. He was the most serious man I ever met. I am now thankful that my first vote for a President was cast for Abraham Lincoln.—Rev. George W. Chalfant.

Lincoln's Love for Books. (413)

When a boy, Lincoln said to his cousin, Dennis Hanks one day: "Denny, the things I want to know are in books. My best friend is the man who will get me one."

Dennis was very fond of his younger cousin and as soon as he could save up the money he went to town and bought a copy of the "Arabian Nights." He gave this to Abe, and the latter at once started to read it aloud by the wood fire in the evenings. His mother, his sister Sally and Dennis was his audience.

His father thought the reading only a waste of time and said: "Abe, your mother can't work with you pester her like that." But Mrs. Lincoln said the stories helped her, and so the reading went on. When he came to the story of how Sinbad the Sailor went too close to the magic rock and lost all the nails out of the bottom of his boat Abe laughed until he cried. Dennis, however, couldn't see the humor.

"Why, Abe," said he, "that yarn's just a lie." "P'raps so," answered the small boy, "but if it is, it's a mighty good lie."

Lincoln's Wit. (414)

Lincoln's long legs were ever a theme of pleasantry on the part of his friends. One day one of them told him that a lot of the boys had got into a heated argument over the question of the proper length for a man's legs. "We have decided to leave it to you, Mr. President," the man said. "Now what would be your idea?" Mr. Lincoln looked solemn. He knit his brows. "Well," he said, "this is something that requires deep thought. But, answering off-hand, I would say that they ought, at least, to reach from the man down to the ground."

Lincoln was once talking about the number of sittings required by Elliott for a full-length portrait.

"He seemed to think me like Governor Crittenden's hen," said the President. "One day the governor was officially engaged when his little boy of five or six came into the chamber and said:

"Father, the old black hen is setting."
"Go away, my son," said the governor. "You must not bother me now. Let her set."
"The door was shut and again cautiously opened in the midst of a profound discussion and the words rang out, 'But, father, she is setting on one egg.'"

"The governor turned around and looking at the dilated eyes of the excited little fellow, replied dryly, 'Well, son, I think we will let her set. Her time is not very precious.'"

"Mr. Lincoln liked a little diversion after a day of worry. One night he was at a place of entertainment, and becoming much interested, placed his tall silk hat in a seat in front of him, open end up. A large lady came in and sat down on the hat.

"Oh," she said, as she got up, picked up the mangled remains of the hat and handed them to Mr. Lincoln. Mr. Lincoln looked at the hat, looked at the lady and said: "Madam, I could have told you my hat would not fit before you tried it on."

Lincoln Was Tall. (415)

On the committee sent by the Chicago convention to notify Lincoln of his nomination for President was Judge Kelly, of Pennsylvania. As the judge and Lincoln shook hands, each eyed the other with admiration.

"What's your height?" inquired Lincoln.

"Six feet three," said the judge.

"Six feet four," replied Lincoln.

"Then," said Judge Kelly, "Pennsylvania bows to Illinois. My dear man, for years my heart has been aching for a President that I could look up to, and I've found him at last."

Lincoln Day Poem. (416)

Written by Mrs. Julia Ward Howe in her ninetieth year and read by her at the Symphony Hall celebration of the 100th anniversary of the birth of Abraham Lincoln, Feb. 12, 1909:

Through the dim pageant of the years
A wondrous tracery appears;
A cabin of the Western wild
Shelters in sleep a new-born child.
Nor nurse; nor parent dear can know
The way those infant feet must go;
And yet a nation's help and hope
Are sealed within that horoscope.
Beyond is toil for daily bread,
And thought, to noble issues led,
And courage, arming for the morn
For whose behest this man was born.
A man of homely, rustic ways,
Yet he achieves the forum's praise,
And soon earth's highest meed has won,
The seat and sway of Washington.
No throne of honors and delights;
Distrustful days and sleepless nights,
To struggle, suffer and aspire,
Like Israel, led by cloud of fire.
A treacherous shot, a sob of rest,
A martyr's palm upon his breast,
A welcome from the glorious seat
Where blameless souls of heroes meet;
And, thrilling through unmeasured days,
A song of gratitude and praise;
A cry that all the earth shall heed,
To God, who gave him for our need.

The Real Lincoln. (417)

For many years it has been the fashion to call Mr. Lincoln homely. He was very tall, and very thin. His eyes were deep-sunken, his skin of a sallow pallor, his hair coarse, black and unruly. Yet he was neither ungraceful, nor awkward, nor ugly. His large features fitted his large frame, and his large hands and feet were but right on a body that measured six feet four inches. His was a sad and thoughtful face, and from boyhood he had carried a load of care. It is small wonder that when alone, or absorbed in thought, the face should take on deep lines, the eyes appear as if seeing something beyond the vision of other men, and the shoulders stoop, as though they, too, were bearing a weight. But in a moment all would be changed. The deep eyes could flash, or twinkle with humor, or look out from under overhanging brows as they did upon the Five Point children in kindest gentleness. So, too, in public speaking. When his tall body rose to its full height, with head thrown back, and his face transfigured with the fire and earnestness of his thought, he would answer Douglas in the high clear tenor that came to him in the heat of debate, carrying his ideas so far out over listening crowds. And later, during the years of war, when he pronounced

with noble gravity the words of his famous addresses, not one in the throngs that heard him could truly say that he was other than a handsome man.

It has been the fashion, too, to say that he was slovenly and careless in his dress. This also is a mistake. His clothes could not fit smoothly on his gaunt and bony frame. He was no tailor's figure of a man; but from the first he clothed himself as well as his means allowed, and in the fashion of the time and place. In reading the grotesque stories of his boyhood, of the tall stripling whose trousers left exposed a length of shin, it must be remembered not only how poor he was, but that he lived on the frontier, where other boys, less poor, were scarcely better clad. In Vandalia, the blue jeans he wore was the dress of his companions as well, and later, from Springfield days on, clear through his Presidency, his costume was the usual suit of black broadcloth, carefully made and scrupulously neat. He cared nothing for style. It did not matter to him whether the man with whom he talked wore a coat of the latest cut or owned no coat at all. It was the man inside the coat that interested him.

Some Sayings of Lincoln. (418)

"We cannot escape history."
"Revolutionize through the ballot box."
"Let none falter who thinks he is right."
"It is no pleasure to me to triumph over any one."
"I do not impugn the motives of any one opposed to me."
"Come what will, I will keep my faith with friend and foe."
"I have not willingly planted a thorn in any man's bosom."
"All that I am, all that I hope to be, I owe to my angel mother."
"There is no grievance that is a fit object of redress by mob law."
"Suspicion and jealousy never did help any man in any situation."
"This country, with its institutions, belongs to the people who inhabit it."
"God must like common people, or he would not have made so many of them."
"For thirty years I have been a temperance man, and I am too old to change."
"Gold is good in its place; but living, brave and patriotic men are better than gold."
"This government must be preserved in spite of the acts of any man or set of men."

The Lincoln Pledge. (419)

Many years ago two boys out in Illinois, named Cleopas Breckenridge and Moses Martin, were persuaded by Abraham Lincoln to sign a temperance pledge which he had written for them. The two boys, when grown to be old men, could still repeat, word for word, the pledge as they made it so long ago. They never forgot that day when Lincoln, standing with the bit of paper in one hand, as he placed the other lovingly on each lad's head as if in consecration, solemnly pledged them to total abstinence. Here is the

PLEDGE OF THE LINCOLN LEGION, AS
WRITTEN, SIGNED, ADVOCATED AND
KEPT BY ABRAHAM LINCOLN.

"Whereas, the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime; and believing that it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

Lincoln. (421)

Dear, rugged, homely, wrinkled face!
Where care and toil left early trace.
Quaint ways of speech and manner rude,
Born of the wilds and solitude.
No polish could quite wear away
The marks of contact with the clay;
Yet cavaliers who turned to scan,
Saw only God's own gentleman.
In sweat of face thou didst eat bread,
In travail of soul thy people led;
The friend of all thy country thou;
The victor and the vanquished foe;
For humanity thy life laid down,
And wear today the martyr's crown.

—Isabel Lougee.

How Lincoln Signed the Temperance Pledge. (422)

When Lincoln was a boy almost everybody drank, and temperance had less advocates than at present. Among those who were working for temperance in that early day was "Old Uncle John," as he was called, who gathered the people together for meetings in the rough log school houses of the sparsely settled communities in that section of the country. People came out of curiosity, but he often found little sympathy for his cause. One long to be remembered night he made his plea, ending with an invitation to come forward and sign the pledge. There was only one who moved, as the story goes. A tall and far from handsome boy got to his feet and came up the aisle. Even in that rough audience he made an ungainly appearance in his sadly outgrown clothes, coarse and too short in trousers and sleeves. But a hush fell on the rough men as that boy, with determination in his face, stooped to write the name "Abraham Lincoln" on the pledge.

The work of that night lives in history. Lincoln always attributed much of his success in life to his temperance principles, and years afterward when, as President of the United States, he had the pleasure of entertaining "Old Uncle John" in the White House, he said to him:

"I owe more to you than to almost any one of whom I can think. If I had not signed the pledge with you in the days of my youthful temptation I should probably have gone the way of a majority of my early companions who lived drunkards' lives and are now filling drunkards' graves."

There was never any letting down in Lincoln's principles, whatever the circumstances. When a candidate for President, his attitude was early shown by his cold water reception of the committee appointed to notify him of his nomination.

Lincoln and Temperance. (423)

Abraham Lincoln was an earnest advocate of temperance. Total abstinence from both

liquor and tobacco was part of his religion. In every way he seems to have tried to help other people to find out the "safe water-way of total abstinence" from strong drink. He detested tobacco and used to plead with General Grant to give it up. Grant, it is said, never defended its use, and promised his friend, the great-hearted President, that when the war was over he would give it up.

Lincoln's idea of temperance did not mean indulging even moderately in what is dangerous. He often defined temperance as "the moderate use of that which is good, and total abstinence from that which is evil."

Good to Take. (424)

Speaking of Lincoln's attitude toward temperance, he is known to have lectured on the subject and to have prepared a pledge which he circulated among boys. When he decorated a boy, Cleophas Breckenridge, with a temperance badge, as he was signing the pledge, he said to him, "Sonny, that is the best thing you will ever take."

His Temperance Record. (425)

During the Washingtonian movement Mr. Lincoln took an active interest in the temperance reform and made addresses in its behalf. One speech made in the Second Presbyterian Church of Springfield, February 22, 1842, on the anniversary of the Washingtonian Society, has become memorable. It is an earnest and eloquent plea for moral suasion and shows much of the spirit of the man who taught "malice toward none and charity for all."

He pled for the continuance of the work of reforming drunkards and also for the efforts of those who were not immediate sufferers. He urged the duty of people who did not drink to take the pledge and give every moral support to the habitual drunkards who would try to reform and said: "Let us make it as unfashionable to withhold our names from the temperance pledge as for husbands to wear their wives' bonnets to church." To those who would say, "We are no drunkards and we shall not acknowledge ourselves such by joining a drunkards' society," he replied, "Surely no Christian will adhere to this objection." He then followed this with an eloquent plea from the example of Jesus who came in the form of sinful man to die an ignominious death, that in like manner if needs be, men should suffer to help their weak and erring fellow-creatures.

The Next Thing. (426)

Here are the last words of Abraham Lincoln to his trusted friend, Major Merwin, on the eve of his assassination, as told by Major Merwin in an address in Rochester, N. Y., at the West High School hall, February 11, 1910. Abraham Lincoln, holding the hand of his friend, Major Merwin, at parting said:

"We have almost completed a colossal undertaking. The next thing to do (after reconstruction) is to overthrow liquor. My heart, hand and purse, will be given to that end, and you may make my words public as the daylight."

His Birthday. (427)

We have reason to be glad that the nation keeps the birthdays of its great men. The boys who are in the school room today should be taught to emulate the virtues of such a man as Abraham Lincoln. We are far too thoughtless about the duty and obligation of training our sons and daughters in love of country. Not that our thought should be to stand for our country, right or wrong, but that we should more and more set before us a high ideal for this great and growing country, and try to stimulate in the children love for its old traditions and loyalty to its banner.

The Hour and The Man. (428)

Ever the man matches the hour. The ancient world sunk in idolatry needed a leader to pioneer the way unto monotheistic faith, and Abraham appeared. Israel enslaved in Egypt cried bitterly unto Jehovah for an emancipator, and Moses was born. Europe was being overrun with the Saracens and threatened with submergence under Mohammedanism, and Charles Martel stepped upon the field of battle and hurled back the swarthy hordes. Christendom was being corrupted and the very gospel was being turned into a savor of death, and the hour struck for the birth of Martin Luther. The colonists were divided and distracted in their weakness and Washington appeared. The Union was tottering to its fall, and out of a rude cabin in the Western wilds emerged Lincoln. The armies of the Union were being harassed and the heart of Lincoln had its fears and then he found Grant. Times without number God has matched the hour with the man, and thus accomplished his purposes. We may see apparent confusion and defeat staring us in the face, with right upon the scaffold and wrong upon the throne, yet "standeth God within the shadow, keeping watch above his own." He is behind the scenes moving all the figures on the stage of the world, and at the right hour his bell will strike and the appointed man appear. Not only is this true of the great men who match great crises, but it is equally true of every man; he has his task and his hour.

Lincoln and Lincoln's Lord. (429)

A writer in the American Missionary applies to Abraham Lincoln some of the prophetic language with which Isaiah foresaw and described the Messiah. "He grew up as a root out of dry ground. He had no form nor comeliness that we should desire him. He was a man of sorrows and acquainted with grief. The haughty and supercilious hid, as it were, their faces from him. He was wounded for our transgressions and bruised for our iniquities. With his stripes we are healed. He was cut off out of the land of the living, yet he has had his portion with the great and shared the spoils with the strong..." The parallel is very striking. Such use of language is not irreverent or improper, for we are all to bear the cross and do the same works that Christ did. This pathetic prophetic picture of the Messiah was wonderfully fulfilled in Lincoln, and God is still fulfilling himself in many self-sacrificing, sorrowing souls. But all such partial fulfillments and imperfect imitations pale into dimness before him who was the express

image of God's person and the brightness of his glory. He that cometh from above is above all.

Lincoln a Peacemaker. (430)

Like a Christian Lincoln spoke when he said, "I have read the beatitudes of Jesus. I have sometimes thought I might claim the benefit of the one that pronounces a blessing upon those who hunger and thirst after righteousness; if that fails me, possibly I may come in among the peacemakers. As a peacemaker a lawyer has a superior opportunity of being a good man."

Lincoln's Sagacity. (431)

A woman came to the White House one day on an unusual errand which the President suspected was a pretext, but he took her at her word and gave her the following note to Major Ramsey, of the quartermaster's department:

"My Dear Sir: The lady bearer of this says she has two sons who want work. Set them at it if possible. Wanting to work is so rare a merit that it should be encouraged.

A. Lincoln."

Lincoln's Wit. (432)

A gentleman asked Lincoln to give him a pass through the Federal lines in order to visit Richmond.

"I should be very happy to oblige you," said the President, "if my passes were respected; but the fact is, within the past two years I have given passes to Richmond to 250,000 men and not one has got there yet."

Lincoln's Wit and Humor. (433)

Abraham Lincoln should be classed among the greatest humorists the world has produced. By this attractive power he drew the people to him, disarmed his enemies, delighted his friends, sent men away from his presence almost as much pleased as if he had granted their requests. The whole atmosphere of his being was that of pleasantry, though often, far away in his soul, there were deep dejection and sorrow.

Horace Greeley, who became very much opposed to Mr. Lincoln and his policies, refused to visit the President, saying "that he was afraid of Lincoln's personal power and charm, for he is a wonderful man—wonderful! I can never harbor a thought against him, except when I keep away from him." No doubt this was largely because of the President's irresistible humor, which generally preceded any serious conversation.

Lincoln's Sermon. (434)

Mr. Lincoln often preached what he called "a sermon to his boys." It was, "Don't drink, don't gamble, don't smoke, don't lie, don't cheat. Love your fellow men, love God, love truth, love virtue and be happy."

He taught temperance by example and by precept, and on several occasions suggested to young men "not to put their enemy in their mouths to steal away their brains." While visiting General Grant's army on the Potomac, an officer asked Mr. Lincoln to drink a glass of champagne, saying, "Mr. President, that is a certain cure for seasickness." Mr. Lincoln replied that he "had seen many fellows seasick ashore from drinking that vile stuff."

Washington's Birthday

It is no small test of the greatness of George Washington that his birthday can be heartily celebrated and his virtues acclaimed every year without exhaustion. Others of the world's heroes are canonized in their centennial years; but in honor of Washington and Lincoln the commercial and industrial activities of ninety million people pause once a year while the familiar stories of the first President and the savior of his country are told anew. And both stand the test admirably. Washington proves a theme of unfailing interest, not alone because of the mingled mystery and charm of his personality, and the marvelous skill and foresight of his work as general and President, but because, without foolish idealization, he is in many respects a model of genuine American citizenship.

As pastors we can find many timely lessons to gather and present to our people from a man so good and great.

Suggestive Texts and Themes. (436)

The Foresight of Washington: "Yea, thou shalt see thy children's children, and peace upon Israel." Psalms 128:6.

Washington as a Leader: "Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them." Exodus 18:21.

Washington Our First Citizen: "Wherefore then were ye not afraid to speak against my servant Moses?" Numbers 12:8.

Washington a Man of Loftiest Purposes: "The Lord spake with Moses face to face." Exodus 33:11.

The Ever Growing Influence of Washington: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18.

The Living Name: "The memory of the just is blessed, but the name of the wicked shall rot." Proverbs 10:7.

Washington. (436a)

"Thy gentleness hath made thee great." Psalms 18:35.

I. His enduring fame, shown: 1. By observance of the day. 2. By Gladstone's opinion. 3. By great monument at Washington.

II. Elements of personality on which his fame rests: 1. Natural ability great. 2. Goodness, without which no true greatness. 3. Capacity for growth—with Braddock, as general, and as president. 4. Powers of endurance—Valley Forge. 5. Symmetry; character matches form. 6. Unselfishness—compare with Napoleon.

III. Greatness of fame: 1. Father of his country. 2. "First in war," etc. Compare with Grant the soldier, Sumner the statesman, Garfield the beloved, Lincoln the martyr. Last alone equals him.—Author Unknown.

Washington as a National Asset. (437)

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Genesis 12:2.

A text as true of Washington as of Abram.

Great men have ever been a nation's chief asset.

I. Washington is the gold ore from which our American nation is made. What he was and did and represents is of the nature of this republic.

II. In memory of Washington is the coin current of our country, of which a new issue is uttered on his every natal day, by so much enriching the national life.

III. The luster that Washington has lent to this land of ours in the world has given America a worth of international quality and extent.

Let our wealth become increasingly what George Washington meant us to be, until in moral values America is the world's banker.—Author Unknown.

Jehovah Our Banner. (438)

"And Moses built an altar and called the name of it Jehovah-nissi (margin, Jehovah is my banner). Exodus 17:15.

Introduction. Victory over Amalek.

I. The flag often requires service.

II. The flag affords protection.

III. The flag demands loyalty.

IV. The flag leads to victory.

Test each statement in regard to our relation to Jehovah.—Author Unknown.

Washington The Model Citizen. (439)

"Wherefore then were ye not afraid to speak against my servant Moses?" Numbers 12:8.

The truly great man is great in all his characteristics. Some men are great in one or more respects, but sadly deficient in others. Hannibal, Julius Caesar, and Napoleon Bonaparte were almost supremely great in military genius, but selfishness and personal ambition were their ruin.

Washington, however, was great in all the noble qualities of the human soul. He was great in military genius, great in statesmanship, great in his loyalty to liberty, great in his fidelity to human rights, great in his love of country, great in his unselfish devotion to the best interests of the people, great in his unfaltering faith in God, and especially great in his lack of personal ambition.

Superior military genius is an innate quality of the human soul possessed by comparatively few. The same type of superior statesmanship. Hence, in these respects Washington cannot be a model to many. But loyalty to liberty, fidelity to human rights, love of country, unselfish devotion to the common zeal, faith in God, and the refusal to foster in the heart an unholy ambition, are qualities which in a degree, all can possess, and which are crowning attributes of good citizenship. Therefore, in all these respects the humblest as well as the more distinguished citizen of the republic can imitate "the Father of his Country."

I. His loyalty to liberty was evidenced by his casting his lot with the oppressed colonists. He was a wealthy planter. Hosts of his aristocratic associates were Tories. The mother country was ready and willing to ac-

cord to him a royal recognition. To decide against Great Britain was for the time to lay all his possessions on liberty's altar, and seriously imperil his own life. But not a moment did he falter. From the riches, the flattery, the ease, and the honors that royalty offered, he nobly turned aside and accepted the awful responsibilities and hardship of the camp, the battlefield, an almost hopeless conflict, and the vicissitudes of an eight years' war. Why? Because he could not be loyal to liberty and do otherwise. Fidelity to human rights demanded the sacrifice, and his nature was too noble and generous to withhold anything which that fidelity asked at his hands. Love of country called for all he had to give, and to that call he was glad to respond, even though it should cost him all his earthly possessions and even life itself.

II. What a model for the citizens of today to imitate! Well did Lord Brougham, one of England's greatest statesman, say, "It will be the duty of the historian and the sage of all nations to let no occasion pass of commemorating this illustrious man; and till time shall be no more will a test of the progress which our race has made in wisdom and virtue be derived from the veneration paid to the immortal name of Washington."

III. But one of Washington's distinguishing characteristics was his self-abnegation. He cared not who won victories for liberty so they were won. He cared not whose brow received the laurel wreath, only so it was worthily bestowed in recognition of superior services rendered the cause of human freedom. When General Burgoyne surrendered to General Gates, although it was just at a time when, as Washington well knew, an effort was being made to take the command of the Continental army from him and give it to Gates, no one was so profoundly impressed with joy at the good news as was he.—Religious Telescope.

His Early Bravery: A Thrilling Rescue (440)

When Washington was a young man about eighteen years of age, he was at one time engaged in helping to survey land.

He was in the midst of a great forest near a rushing stream of water.

One day he heard the voice of a woman screaming in terror.

As soon as she saw Washington she cried out, "Oh, sir, will you not help me? My poor little boy has fallen into the water, and these men will not let me try to save him."

"It's of no use," said one of the men. "If she jumps into this rocky river she will be dashed to pieces in a moment. She cannot possibly save the child, and will only lose her own life."

But Washington scarcely waited to hear these words. He remembered the bright, sunny-haired little boy, whom he had often seen playing before a cabin near by.

He took a rapid glance down the angry, rushing stream. Soon he saw the little boy's white dress, and without another moment's hesitation he threw off his coat and leaped into the roaring rapids.

"Thank God! He will save my boy," cried the mother. "Oh, my boy, my darling child!"

At times it would seem that he surely be dashed to pieces on the sharp rocks.

Again the sharp current would bear him under till he would be lost to sight. Twice did the child disappear beneath the waters and rise again. On and on struggled the brave Washington, almost in reach of him, but unable to grasp him.

At last they neared the most dangerous part of the river, the falls themselves. The mother trembled with anxiety lest now the young man would give up his perilous task.

Not so; he only redoubled his efforts. Just before they reached the falls, he seized the boy and helped him up with his strong right arm.

What a shout of joy came from those who were watching from the shore.

But, alas! suddenly both man and boy disappeared over the falls. The mother ran forward in terror, but soon gave a glad cry as she saw them at the foot of the falls unharmed. The brave Washington was still holding her child and making his way toward the shore.

Washington himself was nearly exhausted when he finally reached the shore with the child safe though unconscious.

It is impossible to describe the gratitude of that mother when her child was at length sleeping sweetly in her arms.

"God will reward you," she said to Washington. "He will do great things for you in return for this day's work, and the blessings of thousands besides mine will be yours."

Do you wonder that her words came true?

A man who has the courage and the willingness to risk his own life to save another, is the kind of a man people wish to lead them through trials where not only their own lives, but the safety of their country itself, is at stake.—The Tabernacle.

George Washington and His Mother (441)

(When George Washington was sixteen years old, he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went in to bid his mother good bye. She wept so bitterly because he was going away, that he said to his waiting servant, 'Bring back my trunk; I am not going to make my mother suffer so by my leaving her.' He remained at home to please his mother. This decision led him to become a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy.—Kramer.)

Before him on the unadventured sea,

The barque, afret with anchored bondage,
lay

Eager to waft from the narrow bay

And dull, domestic curbings, easterly

Over the calling billows, where might be

Room for unfriended hardihood to play

Against old empires for their antique sway,
And staking all, win immortality.

But a dear face looked out on him, whereon
He saw lines furrowed by thick-coming
fears;

And, at his mother's un-upbraiding tears,

Renounced ambition, gained her benison;
God added his, and glory; for the years
Pass and salute the name of Washington.
—R. Gordon Sutherland.

Washington's Dutch Friend. (442)

Even in boyhood Washington was a soldier. He gained the erect figure and the superb carriage which all men may, and military officers do, have. Under Admiral Vernon (after whom the "Mount" on the Potomac is named) in the British expedition against Cuba, a company of Virginians served in 1841; which Lawrence Washington, the older brother of George, commanded. The landing was made just where our United States marines fought in 1898.

In the campaign Lawrence made the acquaintance of a Dutch comrade, and persuaded him to come to Virginia. Jacob van Braam (the word is the same as bram in bramble, or blackberry bush) was born at Werkhoven in the province of Utrecht. He was quite a young man, but had seen service in Belgium when the Netherlands and British fought in arms together against Spain. At home Lawrence Washington and van Braam were great heroes in the eyes of George, then ten years old, who followed his big brother and the soldier from beyond the sea wherever they went.

Van Braam took George in hand, and gave him a pretty thorough military education. Indeed he was, for our "first in war," a whole West Point Academy in himself. He drilled the boy in the manual of arms and sword exercise, and taught him fortification and engineering. Washington learned the theory of war, as then formulated, from Jacob van Braam. Practical soldiering Washington gained slowly, but surely, in the field. Van Braam accompanied Washington into Ohio and acted as interpreter.—Wh. Elliot Griffis.

Versed But Not Poetic. (443)

It may be that the character and career of Washington were not so picturesque as have been those of other patriots, such as Lincoln or Grant. The story is told of a little girl who, when her teacher asked, "Who was a great poet?" replied without hesitation, "Washington," and when her reasons for this startling opinion were demanded, referred (with a triumphant air meant to be conclusive) to the well known stanza:

"Versed in war,

Versed in peace,

Versed in the hearts of his countrymen."

The boldest eulogist of Washington would hardly claim that he was poetic, and, judging from some of his letters, he did not even spell with exact sureness, but while he was not poetical and picturesque he did, in a marked way, illustrate the grand simplicities, the rugged virtues and the homely fidelities of life.

Washington's Wit. (444)

The common opinion is that Washington was such an austere personage that he never deigned to smile or crack a joke. A postscript to a letter to Mr. Lear just after he left Philadelphia and the presidency in 1797 has a hu-

morous touch. The ex-president was arranging to have his things sent back to Mount Vernon, to which he was retiring to end his days in peace and quietude. He gave instructions to have the grate packed in some old carpeting to keep it from scratching. After various other instructions and Washington's habitual expression of affection, regard, etc., with which he closed all his letters to his secretary came the postscript: "On one side I am called upon to remember the parrot, on the other to remember the dog. For my own part I should not pine much if both were forgot."

Lincoln's Tomb.

Abraham Lincoln's tomb is in the National Lincoln monument, Oak Ridge Cemetery, Springfield, Ill. The base on which the column stands is seventy-two feet six inches square, with projections at the front and rear for the catacomb and memorial hall, making a total length of one hundred and nineteen feet six inches. The height of the base is fifteen feet, and round the top of it runs a strong railing.

The obelisk stands on a beautiful pedestal with four bronze statues at the corners, and is eighty-two feet six inches high from the base. In front of this, on a separate pedestal, is a statue of Lincoln. In his right hand he is holding an open scroll representing the Proclamation of Emancipation.

The top of the base and the platform round the pedestal are reached by two flights of stairs, each of which has twenty-four steps. The tomb is a vault in the catacomb in the front projection of the base. Under the statue of the President is the single word:

"LIKE GOD."

GEO. M. GRAHAM.

One of the ancestors of Lyman Abbott was "Squire" Abbott, who built an estate and for a short time lived in the township of Wild, Maine.

Even today, after almost a century you will hear in that region many pleasant stories about the upright, sturdy old English squire. Through the influence of Squire Abbott and several other people of refinement and education a church was organized. In the same locality there had been going on for some time a backwoods camp-meeting revival. One of the converts who had great power over the natives as an exhorter said the Lord had called him to cross the mountains and preach the gospel on the other side, but that he must first be ordained; and as the squire's church was the only real church in that district, a council was there called to examine the man. After hearing about his religious experience one of the council asked him, "Who he thought God was?" The backwoods exhorter had religion, was preaching the gospel, and saving sinners; but here was a question for which he had no answer.

"Who is God?" The kindly old Congregational fathers told him to think about it and they would wait for an answer, after several minutes he raised a face that was a glow with smiles: "Why, I think I know, God is some one who is like Squire Abbott!"



CORNER SIXTH AND EVERETT AVENUE

First Congregational Church

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Pictures That Didn't Fit In. (451)

Rom. 12:21; Eph. 4:22-24; Rom. 12:2.

Dr. Barbour tells of a young fellow who went off to college. His mother said she would like to go along and get him started right, but he said, "No, mother, let me go and get settled myself." He went. She did not visit him until he was in his sophomore year and then she went to visit him. After he had shown her the college and the various buildings and class rooms, she said, "Take me to your room." He said, "All right." She went up to his room. There was a pair of oars, a foot ball, a base ball with some gold letters on it, tennis racket, all the indications of an atheletic young college boy. Then she looked up and saw some pictures on the wall that ought never to be on anybody's wall. She was a very wise mother and said nothing. When Christmas came he stayed there and visited. When his packages came from home there were two. One was marked for his room and upon opening it he found a beautiful picture of Hoffman's Christ. The mother went up again in the early spring. The boy met her very gladly and showed her around and by and by she wanted to go up to his room. She looked round the room; there were the oars, the foot ball, base ball, tennis racket; then she glanced up where the pictures were before but they were not there, and then she looked, and facing the door where it was the first thing that you saw as you entered the room, was the face of Christ. She said, "By the way, William, there were some other pictures here when I was here," and he said, "Oh, well, mother, you see they did not fit in with Him." Is there anything in your life or mine that does not fit in with Him? Oh, may the Spirit of God help us to answer!

Dropping Out on the Consecration Hymn. (452)

Matt. 21:30; Acts 13:13; Matt. 26:56.

We have a way up at Geneva at the students' conference of always singing the same hymn at the close of the twilight meeting. Many times there has been an address along the line of the call to the ministry, or the call to the Y. M. C. A. secretaryship, or the foreign field, and the four or five hundred students sitting there on the grass, are facing issues that are tremendous in their importance, and as the days go by, it is marvelous to see the way the Spirit of God uses that hymn:

I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

They always sing that hymn the first night and then say this, "Now only those are to sing the chorus next time who are willing to do as the song says." Sometimes six hun-

dred sing the first time; then maybe only three hundred sing the second verse; and night after night you can witness a change in the lives of those men.

—F. E. Taylor.

How She Would Know. (453)

Hab. 2:11; Luke 19:40; Acts 3:8.

At the recent conference of Christian railroad employees in Chicago, a delegate testified that his wife was fearful that by some chance he might be buried alive. I said to her, "Well, wife, when they lay me out if you think there's any doubt of my being dead just call in a couple of real Christians and let them sing 'Jesus is good to me,' and if I don't get up and shout, then take me out and bury me."

Waste. (454)

Luke 15:13; Matt. 15:20.

A railroad official remarked to a gathering of employees, "If you waste two cents worth of oil, remember that the company has to haul a ton of freight a mile to pay for it." It is the small leak that eats up profits in business. It is the neglect of the seemingly unimportant in Christian activity that causes disaster so many times.

Fetichism in New York. (455)

Ezek. 21:21; Rev. 9:20; Rom. 1:22.

A Roman Catholic Church in New York—St. John's—has been rifled by larrikins, or by burglars of its "treasures" in the shape of a number of sacred relics; and the list of these lost "treasures," as published in the columns of the papers, makes an astonishing piece of literature. Here are some of the things that are missing:

Piece of the cloak worn by St. Joseph; pieces of bones from fifty-five saints of the Holy Catholic Church, including all the Apostles, St. Stephen the Martyr, St. Patrick, St. John the Baptist, St. Anthony, St. Benedict the Moor, St. Cecelia, and St. Agnes; piece of the true cross on which Christ was crucified.

Now, does anyone, outside of a lunatic asylum, really believe in the genuineness of these relics?—Southern Cross.

Work. (456)

Ecc. 10:18; Jno. 4:6, 32.

"The leg you use must grow very tired," remarked an onlooker to a potter working at his wheel.

"No, it's the leg that does nothing that gets tired," was the reply.

And it is the people who do most who are least tired in the Lord's work.

Whiskey, That's All. (457)

Hab. 2:15; Prov. 21:17.

Several years ago while in New York, I was introduced to a brilliant boy of about 17, who had become famous as a writer and

world traveler. I presume that he had ready access to many of the thrones and brilliant drawing rooms of Europe, because of his talents and striking personality. Later on he attended Princeton, and after graduation, became secretary to a financier famous in New York. Through his employer he learned to "play the game" and cleaned up a comfortable fortune of something like \$100,000. In the mean time, however, he had learned to drink in the home of a man who publishes one of the great religious periodicals. (Write that down in blood!) The result was the usual one. In three years the money was gone. Two months ago I met him in Chicago, a despairing wreck of a drunkard—down and out at the age of 31.—Merlin W. Fairfax.

Put Them In the Limelight. (458)

I Cor. 4:5; Matt. 10:26, 27.

The "little tinplate bill," a measure to compel the posting of owners' names on all buildings in New York, was opposed by a large number of citizens at a hearing before an aldermanic committee today. The police investigations of disorderly houses after the Rosenthal murder revealed that many such properties were owned by prominent citizens, and the "tinplate" followed, causing a stir among real estate interests. The opposition was combatted by clergymen of several denominations and social workers.

Frederick H. Whiting, secretary of the citizens' committee of 14, said that a Supreme Court judge, an official of the Chamber of Commerce, a former controller of New York, and a former Connecticut minister, were among those who owned disorderly houses in New York city.

Killing Anarchy. (459)

I Cor. 14:1; Matt. 25:35; I Thess. 3:12.

One hundred and sixty foreigners came to Rochester, N. Y. recently, between elections. They were met and entertained by a group of business men who gave them to understand that they were their friends. "When you are sick," they were told, "out of work, in trouble, come to us and you will find us ready to advise and help you." Such treatment of the immigrant means great changes for the future. Anarchy cannot breed in such an atmosphere of friendliness.

Could Not Silence Him. (460)

Rom. 14:17; Luke 24:52-53; Eph. 5:19.

A Methodist minister was much annoyed by one of his hearers frequently shouting out during the preaching, "Glory!" "Praise the Lord!" and the like. Though often reproved, the happy member persisted in thus expressing himself.

One day the minister invited him to tea; and he handed him a scientific book full of dry facts and figures, to pass the time before tea, and to keep him quiet.

Presently the minister was started by a sudden outburst of "Glory!" "Hallelujah!" and "Praise the Lord!"

"What is the matter?" asked the minister. "Why, this book says the sea is five miles deep."

"Well, what of that?"

"Why, the Bible says my sins have been cast into the depths of the sea; and if it is that deep, I'm not afraid of their coming up again. Glory!"

The minister gave up all hope of silencing him.

Testing a Trunk. (461)

2 Tim. 1:12; 2 Tim. 4:7; Acts 4:13.

A commercial traveler representing a trunk house was enthusiastically describing the lasting quality of his goods. "Why, you can take one of my trunks," he said, "and carry it to the top of that tall new building across the way and throw it down without the slightest injury to it."

"All right," answered the merchant, "let's just try it."

The salesman was "game" and ordered a man to carry one of the trunks to the top of the building and throw it down on the hard, smooth curbing. This was done before a crowd that had collected, and sure enough after the severe test the trunk was practically as good as ever. If the Christian boasts of his Bible and his Saviour, as he has a right to do, the world expects him to stand true under the tests that are sure to come. In other words, the Christian must "deliver the goods." He ought to and can.

A Poor Estimate of Life. (462)

Hos. 10:3; Jno. 11:26; Heb. 2:14.

While the writings of the late novelist, Robert Barr, may not survive the generation in which he labored, loved, suffered losses, made gains and endured and enjoyed the pains and pleasures that make up human life on this our planet, he will be cherished to the end by his wide and ever-expanding personal circle. His philosophy was characteristic of the man. It was formulated by him in these words: "I have lived by the way—had a good time and made good friends. I do not know what the next world may have in store, but some of us are satisfied with this one. I hope futurity will be as satisfactory."

Christ Within. (463)

Jno. 14:23; Jno. 4:16; Col. 1:27.

Imagine one without genius and devoid of the artist's training, setting down before Raphael's famous picture of the Transfiguration and attempting to reproduce it. How crude and mechanical and lifeless his work would be! But if such a thing were possible that the spirit of Raphael should enter into the man and obtain mastery of his mind and eye and hand, it would be entirely possible that he should paint this masterpiece; for it would simply be Raphael reproducing Raphael. And this in a mystery is what is true of the disciple filled with the Holy Spirit. Christ by the Spirit dwells within him as a divine life, and Christ is able to image forth Christ from the interior life of the outward example.—A. J. Gordon.

Illustrations of Service

Work for Others.

Neh. 4:6.

(464)

Lizzie L. Johnson was an invalid and member of a Methodist church in Illinois. Although a helpless invalid, confined to her bed, she made bookmarks and sold them, devoting the proceeds to the cause of missions, and during a period of fifteen years raised \$20,000. At one time she was supporting twenty native workers and educating four Japanese students. She said: "I have worked very hard as I lie on my bed of pain, and am thankful to God for the opportunity of so doing. The work overtaxes my strength, yet I am anxious to toil on and do all I can to enable these native pastors and Bible women to continue their work of soul-saving." "A mind to work"—that explains the record given by her pastor: "While her head had not been off her pillow for nineteen years and her frail body was constantly stabbed with pain, she virtually crossed over seas and climbed mountains and went over many lands of the Orient as she wrought for the salvation of souls."—H. H. S.

Work Done With One Hand. (465)

Neh. 4:17.

A young man complained to his minister some time ago that it was of no use to talk to him about college and training for a life work and all that—he had never had half a chance in his life and never expected to have. The boy's father was dead—he had been a drunkard. As the oldest of the family, this son had been his mother's mainstay since he was old enough to know the family troubles. He had no thought of leaving her to fend alone, and no wish to do so. But an ingrained bitterness and discouragement revealed itself in that night's talk, and the old minister set himself to root it out and conquer it.

"No use!" the boy repeated; "I have tried. I've studied a lot nights all by myself. But it's like working with one hand, and you can't do anything that way."

"Yes, you can!" insisted the minister. "My boy, half the best work in the world has been done with one hand. The world's masterpieces have often been done under a handicap. Fight for your mother and the rest of them with one hand, but use that free hand to do your own work with."

Nehemiah's men with one hand wrought in the work of building the walls, whilst the other hand held a weapon for defence. But work with one hand built the walls.—Augsburg Teacher.

Humility.

Matt. 5:3.

(466)

Dr. Morrison, the well-known missionary in China, once wrote home for an assistant. A young man who wished to be a missionary came before the committee, but he looked so unlikely that they agreed he would never do. Then they thought he might do for a servant, so was asked if he were willing. With a bright smiling face he replied, "Yes, sir; most

certainly. To be a 'hewer of wood and a drawer of water' is too great an honor for me when the Lord's house is building." He belonged to John's company, the company of those who prepare the way.

The Gift of Love.

I Thess. 4:9.

(467)

A certain business man has a curious little charm for his watch chain. Business acquaintances often joke him about it, for it is nothing but a queer little copper two-cent piece, bright, it is true, through frequent polishing, but plainly showing its value. Its value, indeed! The man wouldn't sell it for a thousand dollars, no, nor two, nor three. His little girl gave it to him one day when as he says, he was "down."

"I had lost every cent I had in the world, practically," he told someone with tears in his eyes, "and there at my desk, my head on my arms, I was thinking of a possible way to end it, when my little girl came up to me and asked a question. 'What does ruined mean, papa?' and then I knew I had been groaning loud enough to be heard and understood. 'You said "ruined," papa. What does ruin mean?'"

"It means I haven't any money, baby. Papa's a poor man." The little feet pattered away, then back again, and here on my watch chain is what she gave me. Not a great fortune—no, but the foundation of one. Whatever I've got since came from it, for it gave me courage."—Anna B. Bryant.

Unselfishness.

Job 31:17.

(468)

There is a place named Iturbide, which has been called 'one of the deadest of the dead villages on the Mexican gulf.' Once there were oranges growing there, but a great frost spoiled the groves, and nobody planted more trees. People lived as they could on game and fish, and seemed content to get along that way. Jane Sevier, daughter of the postmaster at Iturbide, determined to see if something could not be done to better herself and others. "Come to New Orleans or Mobile," said a friend. "You can easily find work there." "No," said the girl, "I can be clean and useful and earn my living at home. I'll stay right here and pull Iturbide up with me." With the help of a couple of negroes she set to work regrafting the oranges in her father's groves. Then she went to Biloxi and learned how to preserve figs and cook shrimps preparatory to canning them for the New Orleans market. Her canning factory began in her own kitchen. By and by she opened a shop and added to her canned goods home-made pickles and jellies, advertising widely in all the Gulf States till strangers began to come into the region to see what Iturbide was doing. The villagers waked up and began to clean up the place to greet the newcomers. Now they are thinking of having a hotel there, and nobody would know the place for the old Iturbide. A loving loyalty can never be content with selfish personal prosperity.—Augsburg Teacher.

Saved by Saving.

(469)

Mark 10:45.

During the Peninsular War, while Sir John Moore was making his famous retreat to Corunna, one of his officers, worn out by hunger, wounds and weariness, decided to give up trying to escape. He made his way to a clump of trees beside the road, intending to lie down and die. When he reached the trees, he found there a dying woman who held a tiny baby in her arms. She stretched it forth toward him, imploring him to save its life. He wrapped the infant in his cloak, rejoined his comrades, and was able to keep up with them till he brought the child to a place of safety. In the effort to save another he found safety for himself.

Selfishness.

(470)

Job 31:17.

If I have eaten my morsel alone—

The patriarch spoke in scorn;

What would he think of the church were he shown

Heathendom—huge, forlorn,

Godless, Christless, with soul unfed,

While the Church's ailment is fulness of bread,

Eating her morsel alone?

Freely as ye have received, so give,

He who hath given us all;

How shall the soul in us longer live

Deaf to their starving call,

For when the blood of the Lord was shed,

And his broken body to give them bread,

If we eat our morsel alone?

—Archbishop Alewander.

Teaching.

(471)

2 Tim. 3:14, 15.

God made mothers before he made ministers; and I defy any minister to do any wide converting work in his parish if the homes and the households are nurseries of utter worldliness. Childhood is the golden time for conversion; and I feel confident that if parents and Sunday School teachers did their duty thoroughly we should have a generation growing up into the church and into Christian living instead of the young being left to run at large in the vain hope of being overtaken and lassoed in a revival.—T. L. Cuyler.

A Prayermeeting.

(472)

Matt. 18:20.

A little girl visited a town where there was a revival. She attended the meeting, and heard the story of the Cross, and gave herself to Jesus.

When she returned home she went to an old man who was a Christian, and said to him: "Can't we have a prayer-meeting?"

"We?" said he. "I don't know of another Christian in the district."

"Well," said she, "you are a Christian and I am a Christian; can't we have a prayer-meeting?"

"Well," said he, "we can say 'we' then."

They did have a prayer-meeting. The next day two or three more came—God answered their prayers, and now between twenty and thirty have found the Saviour.

Self-sacrifice.

(473)

John 3:16.

A story is told of the casting of a great bell in Peking. It is the bell on which midnight is sounded, and it was cast a century and a half ago. Two attempts at casting were made and ended in failure, whereat the emperor sent for Kuan-Yin, the official in charge of the task, and told him he would be killed if he failed. Ko-ai, the man's beautiful daughter, consulted an astrologer, who told her that unless a virgin's blood were mingled with the metal the third casting would fail. She obtained permission to be present when the attempt was made, and just as the white-hot metal was rushing from the furnace into the great mold the devoted girl sprang forward with the cry, "For my father!" leaped into the fiery stream, added her life-blood to its composition, and won her father's success and safety. This is a legend, says an exchange, but we know a still more lovely and heroic truth. The great bell of humanity was out of tune. It swung gloomily and sadly, and its music was all harsh, grating, discordant. Then our Saviour threw himself from the heights of heaven. His life-blood entered into a world's alloy, and, ever since, the vast bell has been growing sweeter and more attuned to the heavenly music.—The Ram's Horn.

Death of Children.

(474)

1 Thess. 4:13.

"Is your baby better?" one Chinese mother asks of another whose little one has been sick. "We have thrown it away," is the stolid answer. "Well, it is gone, and you cannot get it back. Just forget it as soon as you can. There is nothing else to do." Such is the hopeless outlook and such the comfort which heathenism brings to aching hearts in China when death invades the home and the little ones are taken.

I think of a funeral service I saw once in our little cemetery, when a beautiful baby boy had been taken by a sudden and terrible accident. As the little box containing the precious form was lowered into the resting place I saw the Christian father bend over the little grave and say, quietly, Tsai chien ("I'll see you again"), the common parting salutation of those who expect soon to meet again.

The Story of the Crucifixion.

(475)

Gal. 6:14.

A lady missionary went to examine a Bible woman. The woman could hardly read, a humble, simple village woman, and the missionary said to her, "Tell me a Bible story," so as to find out what she knew. There was that simple village woman sitting on the floor, just able to read a few words. And there was the college graduate of the West, examining her. And as they sat there side by side on the floor, the village woman began to tell the story of the crucifixion. And as she told it, it had a pathos and power and beauty that the missionary herself had never before seen in it, and when this simple woman sitting on the floor came to where they began to drive the nails through Christ's hands, she began to weep, and then she wept aloud, then she threw

her arms around the lady's neck and said, "I cannot go any further; it will break my heart." The simple village woman and the college graduate sat together upon the floor and wept in each other's arms, the representatives of the East and West weeping and rejoicing at the feet of Christ. The story that will unite the kingdom, that will save the nations, is the story of the crucifixion of Jesus Christ. May that mind of self-sacrifice and living for others which was in Jesus Christ be also in us.—Bishop F. W. Warne.

Christ and Human Teachers. (476)

John 8:11.

A man had fallen into a deep, dark pit, and lay in its miry bottom groaning and utterly unable to move. Confucius walking by, approached the edge of the pit, and said, "Poor fellow! I am sorry for you. Why were you such a fool as to get into this? Let me give you a piece of advice: If you get out, don't get in again." A Buddhist priest next came by, and said, "Poor fellow! I am very much pained to see you there! Scramble up two-thirds or half of the way, and I will lift you up the rest." But the man was entirely helpless. Next Christ came by, and, hearing the cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, "Go and sin no more."—A Converted Chinaman.

The Lord's Day. (477)

Ex. 20:8.

William E. Dodge was one of the founders of a great railway, and cut the first sod for its construction. Long afterward the board of directors of the road proposed to drive their trains and traffic through the Lord's Day. Mr. Dodge said to his fellow directors, "Then, gentlemen, put a flag on every locomotive with these words inscribed on it: 'We break God's law for a dividend.' As for me, I go out." He did go out, and disposed of his stock. Within a few years the road went into the hands of a receiver, and stock sunk to thirty cents on a dollar.—T. L. Cuyler.

Praying for Neighbors. (478)

Rom. 10:1.

Each converted South Sea islander chooses a heathen comrade. For him he prays, him he tries to bring to church, with him he talks of God's Word. Then he chooses another comrade. A heathen woman came to the missionary and asked him to forbid the native helper to pray for her. When she was asked how she knew that the helper was praying for her she answered: "I know it well. Once I could render service and sacrifice to my idols in peace, but now I have no peace in doing it. That is the effect of his prayers. Then he has told me that he is praying for me and my family. Two daughters and a son of mine have become Christians. If he continues, I shall probably become a Christian, too. I do not want this, therefore forbid him to pray for me."—Miss. Review of the World.

The Thistle in Australia. (479)

Matt. 13:25, 26.

The thistle is the emblem of Scotland, and

is said to be worshiped by all patriotic Scotchmen. It happened that a Scotch resident of Melbourne, while visiting the old country, took it in his head to carry a thistle with him on his return to Australia. So he placed the plant in a jar and watered it carefully every day during the voyage from London to Melbourne. When he arrived, his performance was noted in the newspapers, and a subscription dinner was arranged in honor of the newly arrived plant. About two hundred sat down to dinner, at which the thistle was the centerpiece and object of attraction.

The next day the thistle was planted with a great deal of ceremony in the public garden of Melbourne, and it was carefully watched and tended by the gardener, who happened to be a Scotchman.

The thistle blossomed and everybody rejoiced. The seeds of that thistle were borne on the breezes, and all over the colony of Victoria they found a lodging in the soil, grew and prospered and sent out more seeds.

That thistle has been the cause of ruin to many a sheep and cattle farm all over Australia. Millions of acres of grass have been destroyed by that pernicious weed. Curses without number have been showered on the Scotchman who brought the plant to Australia.—New Century Teacher.

Stumps and Flowers. (580)

Prov. 10:12.

I remember once moving to a new place, and I was hoping I should have a nice garden, but when I looked out to see what I had, I saw an ugly stump in the very center of it. What should we do with it? A happy thought came: it could be covered. And so we made a mound, and planted and trailed the lovely flowers over it, and no one suspected the ugly stump. There are ugly stumps in families, in social life, and even in churches, and the best thing we can do is to have the "love that covereth"—trail the flowers of faith and hope and love so that no one shall know the ugly stumps.—Margaret Bottome.

Loving Jesus. (481)

2 Tim. 1:12.

Hoper, a young Sandwich Islander, in this country spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions. At length after his answers had caused considerable amusement, he said: "I am a poor heathen boy. It is not strange that my ignorance and mistakes should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question: 'Do you know and love the Lord Jesus Christ?' Now, sir, I think I can say yes. What will you say, sir?" That question followed the lawyer home, and would not leave him until he, too, could answer "yes."

Shall We Meet Again? (482)

I Thess. 4:17.

A year or two before her death, Queen Victoria visited a poor old woman who had reached the age of one hundred and four. Her name was Baxter, and she was a descendant of Richard Baxter, the famous Puritan divine

of the seventeenth century. The old woman was greatly pleased that her sovereign thought worth while to visit her, and expressed her gratitude very heartily. When the queen rose to go, the old lady fixed her eyes upon her and said, "May I ask your Majesty one question?"

"You may ask me anything you like," answered the queen. Slowly and earnestly the question came, "Shall we meet again in the home above?"

The queen was silent for a moment. Then bending her head so that her face was hidden by her handkerchief, she replied:

"Yes, we shall meet again by the grace of God, and through the blood of our Lord Jesus Christ."

It was an answer worthy of a queen, yet it did not come from a heart relying upon her high position, or her queenly character, or her noble record, but from the humble, trusting heart of a redeemed child of God.—Anne H. Rankin.

Work. (483)

John 9:4.

Time worketh, let me work too;
Time undoeth, let me do;
Busy as time, my work I ply
Till I rest in the rest of eternity.

Sin worketh, let me work too;
Sin undoeth, let me do;
Busy as sin, my work I ply
Till I rest in the rest of eternity.

Death worketh, let me work too;
Death undoeth, let me do;
Busy as death, my work I ply
Till I rest in the rest of eternity.

A Voice From the Corn. (484)

Prov. 23:31, 32.

I come as a blessing
When put into the mill;
As a blight and a curse
When run through a still.

Make me up into loaves,
And your children are fed;
But into a drink,
And I starve them instead.

In bread I'm a servant,
The eater shall rule;
In drink I'm a master,
The drinker's a fool.

Then remember my warning—
My strength I'll employ;
If eaten, to strengthen,
If drunken, to destroy.

Biographical Illustrations

God's Mercy. (485)

In 1685 three Scotch Covenanters were stopped by an officer in Glasgow. They were asked if they would pray for King James, but refused on the ground that they knew there was no mercy for him in this world or the next. Ignorant of God's long-suffering love for all sinners, they submitted to be shot by the musketeers rather than pray for the king.

Love or Fear. (486)

Napoleon Bonaparte once said: "I have been reading the New Testament, and have been much struck with the contrast between Christ's mode of gathering people to Himself, and the way practiced by Alexander, Caesar, and myself. The people have been gathered to us by fear; they were gathered to Christ by love. In our cases there has been forced conscription; in his there was free obedience."

Giving Self. (487)

In April, 1848, there was gathered a great crowd in the Square of Bologna. Garibaldi's friend, Ugo Bassi, had been calling on the people for their gifts to aid the patriot-leader in his venturesome campaign. Soon there was a mighty heap in the square, of money and tapestries, and Venetian crystal, and precious stuffs from Eastern looms, and the jewels of princely houses. But then a poor girl, dressed in coarse blue serge, bare-footed, took from her neighbor's belt the hanging shears, and cut off her tresses of golden hair, and sprang forward, and laid them in Ugo Bassi's arms, and said: "Sell that for Italy!" And she gave more than all the rest.

It is said of Princess Eugenie, sister of the King of Sweden, that she sold her diamonds in order to complete a hospital in which she was interested. When visiting it after its completion, a suffering patient wept tears of gratitude as she stood by her side. The princess exclaimed: "Ah, now, I see my diamonds again."

Mercy Before Justice. (488)

The axe carried before Roman consuls was bound in a bundle of rods, tied with knotted cords. As the knots were untied, the magistrate watched for signs of repentance in the culprit's face. The axe was enclosed in rods to show that the extreme penalty was never inflicted till milder means had failed.

Enemies of the Cross. (489)

Christian found three men asleep at the bottom of the hill, when he passed on from the cross, Simple, Sloth and Presumption. "You are like those that sleep," said good Christian, "on the top of a mast, for the dead sea is under you, a gulf that hath no bottom; awake, therefore, and come away; be willing also, and I will help you off with your irons." But they refused. Presumption said, "Every vat must stand upon its own bottom." The end of these men is afterwards told us. When Christiana passed by, she saw them all hanged up in irons, a little way off on the other side.

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The Second Quadrennial Council

THE FEDERATED COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

The second meeting of the General Council of the Churches of Christ held its sessions, December 4-9, in Chicago. The retiring president, Bishop E. R. Hendrix, D. D. delivered his address in response to Bishop Charles Palmerston Anderson, D. D., of the Episcopal Church, who welcomed the council. The next day, Professor Shailer Mathews, D. D., of the University of Chicago, and Editor of the *Biblical World*, was unanimously elected as president of the council for the next quadrennium. Dr. C. S. Macfarland was elected corresponding secretary; Alfred R. Kimball, treasurer; Rivington D. Lord, D. D., recording secretary. Dr. E. B. Sanford, who was ill, was elected honorary secretary. Later Rev. Frank Mason North, D. D., was elected chairman of the executive committee. Here is the platform to which the Council gave hearty approval:

The churches must stand:

1. For equal rights and complete justice for all men in all stations of life.

2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

3. For the fullest possible development for every child, especially by the provision of proper education and recreation.

4. For the abolition of child labor.

5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

6. For the abatement and prevention of poverty.

7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.

8. For the conservation of health.

9. For the protection of the worker from dangerous machinery, occupational diseases and mortality.

10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employes and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of the hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable

division of the product of industry that can ultimately be devised.

The public sessions were addressed by some of the ablest speakers of the country, such as Bishop Francis J. McConnell, D. D., of Denver, and James A. MacDonald, LL. D., Editor of the *Toronto Globe*. One meeting heard an able discussion of "Young People's Societies and Christian Unity," by Dr. Wilbur F. Sheridan, Dr. W. C. Bitting and Vice President-elect Thomas R. Marshall. The great meeting at the Olympic Theater on Sunday afternoon was addressed by Professor Walter Rauschenbusch and Professor Edward A. Steiner. President Mathews made a statement as to the objects of the Federal Council, in order to dispel some misconceptions concerning its aim and work. The last session closed with a session of prayer appropriately led by President Mathews and Secretary Macfarland.

The report on co-operation in Foreign Missions, telling of union movements on the foreign field in evangelism, school enterprises and interdenominational publications, shows that there is greater unity in the foreign field than at home. An important recommendation was that the Committee of the Federal Council should enter into co-operation with the Foreign Missions Conference of North America, so that these two national bodies might render more effective mutual assistance.

Some paragraphs of the Council's report were: More distinctly do men discern that mere power does not confer a moral title to reward. That powerful interests have not ceased to take toll of our labor, to levy tribute on the people, to exercise a taxing power without authority, and that they are thereby continuing to amass the wealth of the nation in dangerous aggregations, there is common consent. That a large part of this is in the nature of extortion, that it is, in too large measure, the cause of poverty and of many of the evils against which we cry aloud, are matters of public conscience. We record, with deep regret, the increasing prodigality upon the part of irresponsible men and women who have come into large possessions, and we would point out the intimate relation between a reckless and ostentatious display of wealth and the revolutionary and defiant demeanor of the multitudes who feel, whether rightly or wrongly, that it is made at their expense.

The fact that today social unrest pervades the favored few and not only the unfavored many, is a luminous sign of hope. There are many—far many more than there were four years ago—of our leaders in industry and commerce, high-minded men, with sympathetic hearts, who are seeking to extricate themselves and their fellows from the toils of a bewildered economic system.

The masses of the people are now divided among themselves, and this imminent social crisis will give the church the sovereign opportunity of all her history to be the leader of leaders of a bewildered democracy. The only time, perhaps, when Jesus declared the moral determination of human destiny was in the se-

vere and searching utterance in the twenty-fifth chapter of Matthew: "Inasmuch as ye did it"—or "as ye did it not"—"to one of these, my brethren, ye did it"—or "ye did it not"—"to me."

We read the latest word from the Bureau of Labor: of 35,000 men killed, of two million injured in one year in industry, a large proportion by preventable disasters, and we say, as we read the chapter, two million and thirty-five thousand "of these." In the factory are 500 little children, 500 "of these little ones." In one industry, in one little town, 5,000 "of these my brethren" working twelve hours a day and sometimes more, seven days every week. The choice of the Christian church and of her Christian laymen is becoming clearer and clearer. She must either make it or else say frankly, "The Sabbath was not made for man."

Among the most important of the Council's recommendations were these: That the faculties of the theological seminaries take still more seriously into account the providing of pastors who shall be capable of serving all the people and of meeting all their needs.

That our schools of philanthropy, civics and social service continue to develop their work of sending out social workers who shall do their work from the viewpoint and under the inspiration of a religious spirit, and who shall thus be able to guide our pastors and our churches in the great work of social uplift which is their common task.

This Commission has made its approach, in its interest in social and industrial questions, alike to favored and unfavored, to the employer and the employe equally, to the leaders of industry as to the leaders of labor.

We bear glad record that the response has not come only from those who suffer grievously from economic wrong. We have confidence, therefore, to bear a special message to our Chamber of Commerce and our Associations of Business Men and Industrial Directors.

(a) We ask them to adopt openly and make their own our social platform and all its implications. We express the profound belief that the time has come when these organizations must earnestly and sympathetically make the problems of the workers and the people their problems.

(b) We remind them that they have a tremendous power, which, if rightly used, could solve the problems of society, that the great multitude of evils with which the church is called upon to contend—the social evil, the problems of the welfare of the child and the conservation of womanhood—are largely commercial, are all problems of industry and business and should not only be questions of moment on the part of the church and the organizations of social reform, but matters of concern upon the part of our business interests, both as composed of individual Christian men and as organizations.

(c) Upon those whose incomes are derived from their holdings in mill and mine, we urge the social danger of absentee ownership and its grave abuses, and we plead the full law of human responsibility, reminding them that in the twenty-fifth chapter of Matthew, Jesus'

judgment was pronounced on men and women for the things they did not do.

The difficulties are perplexing, but they should neither lead us to indifference nor to embrace unavailing phantoms. We heartily commend those stockholders of great corporations who have sought relief through the light of publicity.

(d) We would remind those to whom affluence has come, whether by righteous or unrighteous means, that the tendency of our day upon the part of the great masses of the people to look to revolution rather than to the process of evolution, for their uplifting is largely caused by the way in which so many of the rich flaunt their riches in the very face of the poor and emphasize the wide gulf between Dives at his table and Lazarus at the gate, and to such we commend the teachings of Jesus upon the productive use of wealth. Two things the church must gain: the one is spiritual authority; the other is human sympathy.

The committee recommended that an organized Commission on Religious Education be projected, after the manner of the Social Service Commission.

Education, as defined by the committee, "does not mean the impartation of information; it means the development of character." It follows, "that there can be no thorough and complete education without religion; to provide adequate religious instruction for their children is the duty of the churches—a primal and imperative duty." The Sunday School hour is inadequate to meet the demand; and whenever and wherever public sentiment consents to such a course, the public schools should be closed for half a day for the purpose of allowing the children to attend the instruction in religion in their own churches. That where it is not feasible to obtain a portion of the time belonging to the school curriculum, the churches should see to it that after school hours on week days, at least one hour's instruction in religion be given to each child in the congregation. That ecclesiastical bodies and theological seminaries be urged to give increased attention to the pedagogical training of young ministers, and that greater care be exercised in the selection of teachers and superintendents of public schools with a respect to their religious character.

Commission on Peace and Arbitration.—The Federal Council from the beginning has committed itself against war as a means of settling international disputes and in favor of international arbitration. The Council recommended the formation of the "Commission on Evangelism of the Federal Council of the Churches of Christ in America," to be constituted by representatives of the various religious bodies according to their numerical strength, to deal with such matters as the appointment of agents and officers, offering aid to evangelistic committees and the accrediting of evangelists upon certificates of good standing from denominational committees.

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Prayer Meeting Department

The Mid-Week Service.

Whoever would be one with God, must often pray, and often read the Holy Scriptures. For when we pray, we speak to God; and when we read the Bible, God speaks to us. The whole of the Scriptures were written for our salvation, and by them we obtain the knowledge of the truth.—Elfric, Archbishop of Canterbury about 10th century.

General Topic for the Month: The Home.

I. MOTHERS OF THE BIBLE.

Exodus 2:3-9; 1 Sam. 1:12, 27-28; Luke 1:5, 6; 2 Tim. 1:5; 3:14, 15; Luke 2:19, 51.

Expository notes. 1. General background.

Here are six of the mothers of the Bible, scattered through the centuries, from before the organization of the Israelite nation to the days of the founding of the Christian church. Can we make from them a composite picture of an ideal Christian mother? What admirable trait of character does each one add to the portrait? What wise action does each one show as an example for the present-day mothers? They are: The mother of the great Hebrew lawgiver; the mother of the great judge who was also the first of the greater line of prophets; the mother of the herald of the Messiah; the mother and grandmother of the young minister who has been said to possess the "gift of eternal youth;" and the one who was hailed as the "mother of my Lord."

Expository notes. 2. Special passages.

Ex. 2:3-9. The commission which Pharaoh's daughter gave to Jochebed is the commission which the Lord gives to each mother into whose arms is laid a little child. How well she fulfilled her task is seen in verse eleven. Moses goes out unto "his brethren," the Hebrews. The author of Hebrews, 11:24-26, tells the choice he made, and the motive which influenced him. Can one doubt that this was the result of the deep impression made during early childhood's plastic years by that faithful Hebrew mother? The Jesuits say that if they can have the child until the age of seven they will have him for life. Jochebed was resourceful and faithful. She taught her boy well before he left her for the wide, rich world.

1 Sam. 1:12, 27, 28. Hannah was a prayerful mother. She gave her boy to Jehovah—not to Mammon, nor to ambition, nor to pleasure, nor to any of the unnamed, and often unrecognized, gods which the modern world worships.

Luke 1:5, 6. Elisabeth, as well as her priestly husband, was righteous and blameless, before God as well as before her neighbors.

2 Tim. 1:5; 3:14, 15. Two generations combined to set an example of faith in Christ Jesus before the youthful Timothy. Lois and Eunice joined in teaching the child the "sacred writings" which were the foundation of their faith. They began early, not thinking, "He is too little to understand."

Luke 2:19, 51. Mary kept all these things in her heart, pondering over her child's destiny, God's will concerning him and her duty toward him.

Plan for Our Meeting.

Outline: Characteristics of these six Bible women: Resourceful, faithful, prayerful, righteous, trustful, thoughtful—studying the child and God's message concerning him, teaching the child God's word, and giving him to God's service. These names, grouping Lois and Eunice, could be given to five persons to discuss.

Topics for Discussion.—The qualities of the ideal mother. When should education begin? The influence of the mother upon the child's future life.

Thoughts on the Theme.

The greatest victors for truth and righteousness have acknowledged that the keynote of the martial strain which impelled them to triumph was sounded by the voice of a true woman. Behind Moses stands Jochebed; behind Marcus Aurelius stands Domitia; behind Augustine stands Monica; behind Whitefield stands the Countess of Huntington; behind the Wesleys stands Susannah Wesley.

The chaplain of a Southern prison stated that a murderer sentenced to death remained stolid and unmoved by any appeal to his moral sentiment or to his conscience. As the chaplain bade him farewell on the day of his execution, he said:

"I'll tell you why you couldn't do nothin' for me. Other men's mothers taught them religion when they was little. My mother was a drunken thief!"

God puts a child's mind, like a white scroll, into the mother's hand. He alone fully knows what she writes there.

I should have become an atheist but for the memory of the time when my mother used to take my little hand in hers and cause me on my knees to say, "Our Father, who art in heaven."—John Randolph.

Next to the might of God, the most powerful influence in the world is the serene beauty of a holy life.—Blaise Pascal.

II. GOD'S MESSENGERS: WHERE DOES HE GET THEM?

Washington and Lincoln.

Lincoln's Birthday.

Ex. 3:7-12; Josh. 1:2-9; Isa. 6:1-8.

Other Scriptures: Gen. 12:1-3; 1 Sam. 16:11-13; 1 Kings 19:19-21; Neh. 2:1-6; Esth. 4:13-16; Jer. 1:1, 6-10; Ezek. 1:1; 2:1-3; Amos 1:1; 7:14, 15; Luke 3:2, 3; Acts 9:3-6, 15, 16.

Expository notes. 1. General background.

The Scriptures bear out the statement of Peter, that God is no respecter of persons. When there is a great task to do, the Lord finds the right one to do it, regardless of rank or position. The leader of the Lord's hosts comes now from a royal palace, now from a rich man's mansion, and now from a poor man's hut. Abraham was called from a home in a Chaldean city, David from beside the sheepfold, and Elisha from the ploughed field. Nehemiah and Esther were called to the rescue of their people from a royal palace, the word of the Lord came to Amos, the herdsman, while Jeremiah and Ezekiel and John were found in the home of a priest.

The history of the church since the days of the apostles tells the same story of the equal opportunity of the homes of the church. The first Christian city, Constantinople, was founded by Constantine, the emperor. Chrysostom and Ambrose were sons of Roman officers, but John Wyclif was a poor parish priest, and John Huss was the son of a poor woman early widowed. Savonarola came from a family of good position in a duke's court, while Luther was in a miner's hut.

So of our own two great heroes; Washington sprang from a home of wealth and position in proud Virginia, while Lincoln came out of a family of "poor whites" in the mountains of Kentucky.

Expository notes. 2. Special passages.

Ex. 3:7-12. Moses is given his task clearly and definitely. Every one called by God to a task, great or small, has it set clearly before him, if he will but listen to the voice of God in his soul.

Josh. 1:2-9. Not only is Joshua given his task clearly and definitely, but with equal clearness comes the promise of the presence and aid of Jehovah in the performance of it. Note the ringing exhortations to courage. Fainthearted attack never conquers.

Isa. 6:1-8. Isaiah has his commission. But first he has a vision of the Lord. This brings to him a vision of himself. Then he has his own preparation for his task. The messenger must have his vision and his preparation before he enters upon his work.

Plan for Our Meeting.

Outline: 1. Some ancient messengers; their call, their encouragement, their preparation.

2. Some modern messengers of God—Washington and Lincoln—compared with ancient ones.

The "other Scriptures" might be given out to ten young people each to tell the story of one "call." Note the wide range of rank and position.

Topics for Discussion: The hand of God in American history. Has each one of us a call to a definite task in life? The responsibility of parents in view of the fact that God's call to great deeds may come to any home, rich or poor. Readiness to recognize a call when it comes.

Thoughts for Lincoln's Birthday.

Some time after the Civil War a little town celebrated one of our great holidays by a fireworks display. On the hillside stood a woman in black, a widow of a soldier of that war, and by her side a little boy. Nothing remained of the celebration but the last set piece. The master of ceremonies touched the fuse with a match, and the frame worked itself into a beautiful ivy wreath. Out from the center of the wreath there shone a star, and suddenly across the star there gleamed a single name. Soon the ivy wreath withered and died, and the star disappeared in the darkness of the night. Then, looking up, the little boy said, "Mother, when will the name go out?" She answered, "My boy, the name of Abraham Lincoln will never go out."—Service.

Mr. Lincoln was accustomed to spread his cause before the Lord, and when told that many were praying for him he said, "I have been a good deal helped by just that thought. I should be the most presumptuous blockhead upon this footstool if I for one day thought I could discharge the duties which have come upon me since I came into this place without the aid and enlightenment of One who is stronger and wiser than all others."

Lincoln's Words.

I know there is a God and that he hates injustice and slavery. I see the storm coming and I know that his hand is in it. If he has a place and work for me—and I think he has—I believe I am ready. I am nothing, but truth is everything. I know I am right because I know that liberty is right, for Christ teaches it, and Christ is God.

No men living are more worthy to be trusted than those who toil up from poverty, none less inclined to take or touch aught which they have not honestly earned.

I like to see a man proud of the place in which he lives. I like to see a man who lives in it so that his place will be proud of him.

Be honest, but hate no one; overturn a man's wrong-doing, but do not overturn him unless it must be done in overturning the wrong.

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.

III. THE IDEAL HOME.

Deut. 6:4-9; Gen. 18:19; Josh. 24:15; Eph. 6:1-9; 1 Tim. 3:2-7; 5:8.

Expository notes. General background.

The foundation of the nation is the home—the family rather than the individual. Some suggestions are found here and there in the Bible as to proper family life, some lines in the picture of the ideal home.

Expository notes. Special passages.

Deut. 6:4-9. The foundation of a right family life is loyalty to God and his commands. The words of God are to be known in the household, a topic of discussion and conversation, to be taught carefully to the children of the family. Verses 8 and 9 the Jews took literally and wrote these words on little strips of parchment which were inclosed in tiny boxes of parchment and worn on the forehead and the left arm at prayer. A slip containing this passage was also put into a small cylinder, which was nailed to the right-hand door post. We should put the Scripture into our memories.

Gen. 18:19; Josh. 24:15. Neither Abraham nor Joshua was content with traveling the "way of Jehovah" alone. They took their families along with them. Now-a-days, too often the fact that a man is prominent in the church is no sign that his sons and his daughters have anything to do with the church.

Eph. 6:1-9. Here are New Testament precepts for Christian family life. All classes are included; each has its own contribution to make toward an ideal home. The obedience and reverence of the children must be matched by kindness and courtesy on the part of the parents. The honest service of the slave must meet kindly consideration from the master.

1 Tim. 3:2-7. This picture of a faithful overseer of the churches is also a picture of what an ideal head of a Christian household should be.

1 Tim. 5:8. This probably means what it is usually taken to mean, providing support for those dependent upon him, but may we not today fill the phrase a little fuller of meaning, and suggest that the head of a Christian household needs to provide for his family something more than bread and butter. Many a family of boys and girls is suffering for the want of good reading; others would be kept from ruin by seasonable recreation, etc.

Plan for Our Meeting.

Outline. In the ideal home: 1. The Scriptures are read and studied. 2. Parents bring up their children in the church. 3. Mutual courtesy and forbearance are exercised. 4. The varied needs of the household are provided for.

Topics for Discussion. The ideal home. Virtues that are essential to an ideal home. Needs—beyond food, shelter and clothing—that should be provided for.

Thoughts on the Theme.

"Just see, papa! I made all this today," said a tiny girl, holding up an awkward bit of work.

"Well, I don't care anything about that, child," said the father.

I expected to see the child burst into tears, but she was so used to such treatment that it did not surprise or hurt her.

That father often wondered why the older children never took him into their plans. He loved his children dearly; he would have enjoyed being a companion of the big boys and girls, but he turned them away again and again when they were tiny children and he might have obtained the key to their hearts.

IV. THE IDEAL MAN.

Psalms 15.

Expository notes. 1. General background.

It is a frequent device of the Hebrew writers to put their message in the form of an answer to a question. The perfect man is described here in answer to two questions, each suggesting a different metaphor. The first question asks, "Who shall have the honor of sojourning in Jehovah's tent?" that is, "who can be a guest of Jehovah?" The second question asks, "Who shall dwell on the Lord's holy mountain?" or, "Who may be a citizen of Zion?" Then follow the qualifications which render one worthy of being a guest of Jehovah, or to take the other question, entitled to citizenship in Zion. For the sad truth is that "not all dwellers in Jerusalem are true citizens of Zion." The prophet Micah told his contemporaries that they ignored righteousness and thought because they dwelt in Jerusalem where the Temple was, that no harm could come to them, but they should find out how great was their mistake. Micah 3:11.

Expository notes. 2. Word studies. R. V.

"Uprightly." Perfectly.

"Truth in his heart." The ideal man has no hypocritical flattery. Compare Psa. 12:2.

"With his tongue." So James states that our tongues get us into most of our troubles. Jas. 3:2-10.

"Friend." Rather, comrade, or fellowman. It is strictly parallel to "neighbor," below; one with whom we touch elbows in the road of life.

"Taketh up a reproach." Putting some comparatively harmless act into an evil light to the discredit of another.

"Reprobate." An evil-doer, a rascal.

"Is despised." Whatever may be his position or wealth. One's judgment of others is a test of his own character. "A man's admiration is the index of his aspiration."

"Honoreth them that fear Jehovah." Worth is adjudged according to moral qualities. What a revolution in modern society this would make! Juggling with one's moral standards is fatal to one's own character. Compare Isa. 32:5 and Isa. 5:20.

"To his own hurt." Though he finds he has promised to his own detriment, yet he changes not. Promises are sacred, and are to be kept at whatever inconvenience to one's self. The only ground for breaking a promise is that we discover that it has bound us to something wrong.

"Money to interest"—(usury). This was forbidden by the Hebrew law. But the conditions of modern society have made interest both lawful and right. But the principle abides that no man has a right to take an unfair advantage of another's necessity.

"Reward." Bribe. Money must not interfere with justice. "Bribery has always been the curse of oriental countries." It is unfortunately not unknown here and now.

"Never be moved." Here is the conclusion and climax. We see the stability and tranquility of the true citizen of Zion—the ideal man.

Plan for Our Meeting.

Read the psalm with a running comment or paraphrase which brings out the force and picturesqueness that the psalmist put into it. Show what the phrases and figures meant to the men of the writer's day. Suggest phrases that would mean the same thing now. Put the psalm into the idiom of our day. Find similar statements in other parts of Scripture.

Topics for Discussion. The essential qualities of the ideal man. Which one is, to you, the foundation quality? How many of the psalmist's tests of character are especially applicable now? The ideal citizen of the United States.

Thoughts on the Theme.

The psalmist is consulting the master of the house as to the terms on which he extends hospitality, and the ruler of the city as to conditions of citizenship. This is necessary, for both guest and citizen have a right to claim protection of host and chieftain.

Simple ethical qualifications, as shown in the duties of daily life, are conditions of citizenship in Zion. The Old Testament saints tread life's common road in cheerful godliness. Condensed from Alex. McLaren.

THE OVER-WORKED PASTOR—A SOLUTION OF SOME OF YOUR DIFFICULTIES.

Overwork is often the result of unorganized effort.

The effective work done by some pastors is often the source of envy to you, is it not? You feel that you would like to do the same sort of work and have the same influence.

The first thing necessary is to systematize your work. Bring your personal record of members of the church up to date. All live pastors have a record in addition to the one kept by the stewards or clerk.

In keeping track of the flock one should use all labor-saving devices. In the business world one of the most important of these is the card index.

The editor of the Expositor figured for some time on a system designed especially for pastors. Outfits have been offered to pastors but at prices that made them out of reach of many.

At last he assembled an outfit that he could offer at \$2.50.

The outfit consists of:

- 1 9-inch tray for 3x5 cards.
- 1 set of daily guides (31).
- 1 set of monthly guides (12)
- 1 set of alphabetical guides (25).
- 12 1-3 cut guide cards, blank.
- 20 ruled account cards.
- 200 church membership cards, special.
- 200 blank cards for memorandum and reminder sections.

A total of 500 cards.

There are three distinct features, any one of which in a month would be worth the price of the whole outfit to the pastor of a church, small or large.

1. Membership Record Section. These cards, which are printed especially for the purpose, give a complete record of each member.

2. Reminder Section. This consists of the

monthly and daily guide cards with which the blank cards may be used. If you have an engagement drop a card in front of the guide for that day and a glance at the box every morning will tell you what you have to do.

3. Memorandum Section. This consists of 12 guide cards with one-third tabs. These may be lettered to suit your special needs. A list of those who attend occasionally will prove valuable as prospective members. The twenty ledger cards are for use in the account section and may carry Salary, Missionary Church Expenses or accounts for any special fund. The possibilities of this Modern Shepherd's Crook are endless.

The outfit as described is large enough for a church of 200 members; we do not make them smaller, but if you have less than 100 members we will put in 100 extra blank cards instead of the second hundred membership cards.

The Pastor's Card Record will be sent anywhere, carriage paid, for the price of \$2.50.

F. M. Barton Co., Cleveland, O., 701 Caxton Building.

The Rev. J. Aspinall McCuaig, educational head of the National Christian League for the Promotion of Purity, of New York, who is at present in Cleveland arranging for a year's educational campaign among the colleges and universities of Ohio, last month addressed a union meeting of the ministers of Cleveland, and outlined a plan for the curtailment of social evil that gives great promise of practical effectiveness.

The idea was suggested by the Rev. H. Pereira Mendes, of the Central Park West Synagogue, New York, to Mr. McCuaig, during the course of a conversation in which Dr. Mendes had explained how when a man came to him seeking marriage he always sought opportunity for a brief confidential talk in which he pointed out to him, from the Levitical Code, the responsibilities involved in the new relationship into which he was about to enter. In a moment of inspiration it was suggested by Dr. Mendes that the Jewish ministers might be ready to co-operate with the other great churches, Roman Catholic and Protestant, in the preparation of a brief manual of instruction in marriage responsibility, to be handed by the officiating clergyman, after a few minutes serious talk, to every applicant for matrimony.

Wherever presented the suggestion has appealed in a remarkable manner to the clergy of all churches, and at the request of New York State Ministerial Associations a temporary manual has been prepared for immediate use.

So widespread is the ignorance among men of all classes in all matters pertaining to the fundamentals of married life, that through lack of knowledge, even in such matters as the moral and physical laws governing intercourse in the marriage relationship, untold evil has been wrought.

It is anticipated that the general use of such a manual would give needed information to many men, not too late to safeguard from many of the evils that menace married life, and that such instruction would at least be in time to influence the training of the children with whom the contracting parties might be blessed.

Are you interested in having a dozen manuals on hand to give to those you unite in marriage? They could be published in attractive form. F. M. Barton, Cleveland.

HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D.

Best of Recent Sermons

REV. THOMAS W. ANDERSON, D.D., REV. A. W. LEWIS, REV. C. M. RITCHIE, PH. D., REV. BERNARD J. SNELL, M. A., REV. JOHN A. HUTTON, M. A.

Faith and Failure

REV. THOMAS W. ANDERSON, D. D., PASTOR OF THE FIRST UNITED PRESBYTERIAN CHURCH, NEW YORK CITY.

Text: "And he could there do no mighty work." Mark 6:5.

In no department of human action, secular or spiritual, can God do many mighty works for men, if they have not faith. Unless the husbandman has an enlightened and vigorous faith in the laws and advantages of agriculture to stimulate and guide him to the proper cultivation of his fields, many mighty works of God will not be done in those fields. The statesman who lacks faith in the everlasting principles of righteousness has no right to expect that through his legislation God will do many mighty works for his country. Where there is no faith, there are no fields subdued, no smiling harvests, no bursting granaries, no cities builded nor any of those institutions founded that look to the bettering of man's condition, physically, mentally and morally. Where there is no faith, God cannot do many mighty works.

There are three elements indispensable to human success in any department of labor—means, use and motive. There must be a suitable instrument, the proper use of that instrument, and a sufficient motive to prompt necessary action. The contention is that without faith there can be no success in the great work of converting the world to God. Unbelief, therefore, is the cause of failure.

The great mass of humanity is yet unsaved. Millions upon millions are yet without God and without hope in the world. It is high time that those who have at heart the salvation of the world should stop and seriously consider the cause or causes of the appalling conditions that confront the Church of Christ today. We know it is the unalterable purpose of our Great God that this world shall ultimately become Christ's world; that not only America, Great Britain and Germany, but all nations, tribes and tongues shall be given unto him, and that he shall rule over them as he rules over the angels in heaven. It is not that God is not willing, or able, or that he does not desire the supremacy of Christ's reign on earth, or that the means appointed are inadequate, but because the Church has been unfaithful, and has not used the means so as to accomplish results. It is because of our want of faith that God has not done many mighty works.

I. Let us notice in the first place that faith in the instrument or means is essential. The question naturally arises, what is the necessary instrument? The answer no doubt will be, that the Gospel of the Blessed God is the necessary instrument.

This is true, but, for the sake of accuracy, we ask in what form is the Gospel the instrument? Is it the mere literary form? Would a correct

verbal repetition of it answer the purpose? If so, what is the need of the gospel ministry? Is it in the form of other men's thoughts? Will a true and faithful repetition of the opinions and interpretations of the Church Fathers realize the end? The memories of the fathers I venerate and thank God for their quickening and guiding thoughts. But the formal repetition of their thoughts will never convert the world. God never intended that any generation should act the part of a parrot. He has given a mind to each one. The intellectual labor of no one scholar was intended to relieve his successors of the most earnest and indefatigable investigation of the Great Text Book of Truth, but all such research should serve the purpose of lighting Bible students into farther depths, accelerating their speed, and increasing their joy.

What then is the instrument for the world's redemption? Not as some suppose a mere written or printed word, but the Gospel, whose evidence has been analyzed and approved by individual reason, whose principles have been tested and comprehended by individual judgment, whose blessings have been appropriated, and become a part of individual experience; whose genius burns as the inspiration of the individual soul. This is the all-conquering form of the Gospel. The man who speaks thus, however untutored in mind, or stammering in tongue, will speak that which is sound in philosophy, true in experience, and all captivating in poetry. He speaks because he believes, not as an echo, but with living voice and in the full might of his manhood. He who preaches the Gospel in any other form is like David in Saul's armor, splendid to behold, but ridiculous to the thoughtful eye, and powerless to strike one conquering blow. It is when the word becomes incarnate that it is the word of power, and when the church receives the word with such faith, her power will be irresistible. When she speaks, she will do so with the authority and in the power of Almighty God.

II. In the second place, faith is necessary to the use of this instrument.

The farmer believes that if he plows the field and sows the seed in the springtime he will reap a harvest. On the strength of that faith, he prepares his field for the harvest. The soldier believes the gun will do effective service, and uses it to the best of his ability in his warfare. Of what use are spiked guns in the day of battle? The factory may be a magnificent building, beautiful in architecture, wonderful in construction, symmetrical in proportion, costly in material, but of what use is it, unless it accomplishes that for what it was built?

Surely the fault is not in the book itself, for the Bible is just as much inspired as when it came from the hand of God. As a sword it is just as sharp as when it opened Luther's heart to God, or as when Christ used it in putting Satan to flight. As a revelation it is just as complete and soul-conquering as when Paul used it in establishing churches over the Gentile world. As an enlightening, transforming, civilizing and Christianizing agency, it is as potent today as when used by Peter, Paul, Judson, Carey or Paton. It is just as potent now as when used by the early Christians in turning the world upside down. The fault is not in the book itself, but in the use made of it. There is no precise method in which it is to be used, unless it be the living method, and that is a comprehensive and vital way.

Who does not know that the word to be effectual must be mixed with faith? Who has not learned by sad experience that unless this word be used in faith it is as sounding brass or a tinkling cymbal. Let its doctrines through faith become living doctrines, and they meet man's reason. Let its Saviour become a living Saviour, a reality in the lives of God's people, and there is living truth for the mind, blood for the conscience, righteousness for the soul, and man's temporal and eternal needs are met in the Saviour it offers.

Such a use of the Bible will be to the world what the sun is to the landscape, lifting the clouds and making visible the whole scene, thrilling it with life, and captivating the spectator with its beauty. Such faith utilizes all the energy of the church. There will be no such thing as dormant or latent energy, for all her latent energies will be utilized, and all her powers active. Having individually digested this word, having woven it into the warp and woof of our being, it becomes an integral and a very prominent part of our life, and living this word, we adapt it to man's need, and by faith take to ourselves the power of omnipotence—God in His Church, and God the Holy Spirit working through Her to the upbuilding of his kingdom,

and the glory of his name. Faith lays hold of the divine agency. Faith uses the divine agency, and according to her faith, so will it be unto her.

III. In the third place, let us consider the motive for using the Gospel as the instrument for the salvation of the world.

The motive is faith in God's love to the world, in Christ's sufferings and death, in the atonement—its sufficiency and efficiency, in Christ's willingness and ability to save even the chief of sinners, in the worth of the human soul, the gracious invitation of the Gospel, the righteousness and judgment of God, the world of awards and rewards, the future state of existence, and the reality of Heaven and Hell.

Faith in these great truths of revelation, forms a motive sufficiently strong to awaken the Church from her slumbers, to vitalize all her energies, quicken all her activities, and thrill her with the very power of God as she reaches out with both hands for the salvation of the lost and perishing. Where there is not such faith, there is not motive sufficient to use the instrument or means for the salvation of men. Where there is not such faith, there is inactivity, stagnation, and death. It is when these great facts of revelation become real to us and we experience their truth and power, that they become a moving and controlling power within us.

We need not wonder at the conditions of the world today after nineteen hundred years of gospel effort, nor need we be surprised at the indifference, the spiritual apathy, the intense selfishness, the worldly conformity, the secularism, the materialism, and the manifest lack of godliness and spiritual power in the Church of Jesus Christ. It is today, as in the past, men do not believe, and because of unbelief, Jesus Christ cannot do many mighty works among them.

The need of the Church today is a revival of faith. Her prayer should be "Lord, increase our faith."

She should pray that more of God may come into her, that more of his power may be on her.

George Washington Divinely Guided

REV. A. W. LEWIS, MILLINOCKET, MAINE.

Text: "Certainly I will be with thee." Exod. 3:12.

George Washington can be understood only as a part of the American Republic, as the father of his country. He was the man for his times. He was the man of his times. He was "first in peace, and first in the hearts of his countrymen." He was called by God to do a great work; and he did it well, because God prepared him for his work, and was with him in his work. He was the Moses of America.

The analogy between Washington and Moses is limited. The Americans were not slaves. The tax was light. The great issue hung upon the principle and not upon the burden. George the Third was stupid, but he had not the autonomy to be a Pharaoh. Americans were then more British than Canadians are at present. The race is one. The Lord saw that there was room in the world for an independent American Republic; and he permitted human blunders that out of the clash of arms and out of the turmoil there might

arise a new world power of order and beauty. This child-nation was born in travail.

Moses said: "Who am I that I should bring forth the children of Israel out of Egypt?" When John Adams nominated Washington as "commander-in-chief," George Washington left the chamber, and the next day, when he accepted, he declared that he did not believe himself equal to the command.

God had blessed him before he was born with a good mother. "Washington's farewell to his mother" is a classic picture. So, motherhood, as God understands it, is his greatest gift to woman.

I. Washington was not always victorious. He was not a flashing meteor, but a star of the first magnitude. He was not an orator. He was not quick to perceive; but he was inflexible in carrying out what he had cautiously planned. He had a superhuman influence.

II. Washington was a man of honor. Morally he could not tell a lie, at least in his mature

years. This raised him above trickery and partisanship. He followed Jesus, Who is the Truth.

III. Washington had a genius for organizing. When sixteen he was surveyor of the Fairfax property, and was thus trained to mark off and organize the continent of America south of the 49th parallel. When first President, he pitted party against party, "like two game cocks in a pit." Though childless, he became the "Father of his country." So we may marshal the forces of our immortal nature, and become the Father of the realm of Character.

IV. Washington was quiet and unobtrusive. Some people forget that empty vessels make the most sound. True patriotism is quieter than fire-crackers on the glorious Fourth, but it makes a man a good citizen.

V. Washington was always sure of the justice of his cause. Many denounced him, and his days were embittered; but he kept true to the cause, and kept the government steady till it was able to live without him. If we are on God's side, the side of truth and honor, we

need not care what men may say against us. Slipping and falling, we are sure of the goal if we keep struggling upward, "on the great world's altar stairs, which slope through darkness up to God."

VI. Washington and his compatriots labored and we have entered into their labors. As the Lord called Moses, so he called Washington, not to be a great man, but to be the father of a great country. We honor Washington most by emulating his virtues and carrying on the work he began. We are also "citizens of a better country."

Moses was called to emancipate a great nation that it might be the custodian of God's Oracles and become the redemption of the world. So Washington was enabled to free this great nation, not for selfish glory, but for world-wide philanthropy. America has a God-given mission. So also God has a plan for each human life, that it may be a part of his great plan for all the kingdoms of earth.

My Seven Bibles

REV. C. M. RITCHIE, PH. D., CLIFTON, OHIO.

Text: "Thy word is a lamp unto my feet, and a light unto my path." Psa. 119:105.

I am to speak of my seven Bibles—seven different Bibles which I have—and yet the One Old Book after all.

I. My Boyhood's Bible. Father presented it to me shortly after I learned to read, and I have carefully treasured it ever since. It is an old-fashioned book bearing the evidence of considerable usage. Boyish interest in the story of Noah and the Deluge, Joseph and the coat of many colors, David slaying the giant Philistine, and Daniel in the lion's den, is very manifest by the worn and faded pages portraying those incidents. Mother's selections also are in evidence as she insisted on the memorizing of Ecclesiastes twelfth chapter, John fourteenth chapter, and Romans the eighth chapter. At the back of the book David's psalms in metre are found and many of them were committed as the book manifestly indicates. There are a number of texts marked and other indications of the appreciation in which this old book is held. Much of this book was of profound and absorbing interest to me as a boy. I would go over and over those Bible stories, and to this day I can see how my conceptions of greatness and nobleness of character were drawn from that little boy's Bible given me by my father. Of course I did not understand the arguments of Paul or some other great writer, but I could gather conclusions and learned the Way of Life.

II. My Work Bible. It was once an excellently bound book, but is getting quite shabby; nevertheless I cannot part with it. Just as the soldier desires the sword to which he is accustomed or the mechanic the tool with which he is familiar, so this old book is most acceptable in the study of the Word. "There is none like it." It contains outlines of sermons, clippings, marked texts, and best of all, it has connected with the various passages incidents and experiences that stand out in memory as sinner surrendered to Christ or saint was led to peace

and comfort. Within my reach it constantly lies on the table.

Here is a solution for all the world's problems. We do not want more laws, but more studied Bibles; not more jails but more Sabbath Schools; not more courts but more churches; not more reformatories but more Christian homes; not more lawyers but more self-sacrificing Sabbath School teachers; not more police officers but more preachers. We must take this Old Book and make it "our study all the day."

III. My Church Bible. No one should neglect to carry his Bible to the sanctuary each Sabbath. It is a badge of loyalty to Christ and the church, and when carried by the way, if no more, at least is a slight witness for the Truth. My Church Bible is a modern book, the best print, flexible binding with reference and concordance. Some very choice notations and selections are found as you turn its pages and when I travel or tarry away from home I take it along. The use of it at church once secured me, as a young man among strangers, a very valuable business position.

IV. My Hebrew Bible. It is the Word addressed to the race in its childhood. In this book we learn the origin of the Family, the Church, and the State. Here we find the Moral Law, the Orations of Moses, the Psalms which Gladstone said had done more for the world's advancement than all the brilliant civilization of Greece, and the writings of the prophets such as Jesus read and commended when he took part in the synagogue service. Here in the language in which it was written we have the Scriptures which Jesus commanded us to search as having in them Eternal Life.

V. My Greek Bible. In scholarly Greek for the mature mind of mankind, the New Testament Bible was prepared. Voicing wonderful thought of power and beauty the matchless utterances of the Master are here recorded and all are urged to seek the "many abiding places" in the Father's house, and enter forever "into

peace." The despair of the ages emphasized by the confessed insufficiency of human reason to deliver and perfect mankind is here met by the better and broader forms of thought and speech in which the gospel with its grander truths—too grand and living to be put in the dead and narrow Hebrew—was to be proclaimed to all the world. "Match every conception of God ever known in the world," once said Richard S. Storrs, "against that which is radiant in the New Testament, and all others, whether of enchanted philosopher or of rapt and fine poetic spirit, are as paint-dust in the comparison—torchlight beneath the meridian sun."

VI. My Revised Bible. We have just celebrated in splendid form the three hundredth anniversary of the King James Bible. But in these centuries of the world's advancing civilization much has been discovered by devout scholarship regarding Bible lands and times, and a revision of the Holy Scriptures by a thoroughly competent and conservative committee has recently been completed. The arbitrary divisions of chapters and verses corrected by the restoration of the paragraphs indicating the author's thought clearly together with the dropping out of obsolete words and phrases, and a modern expression of the sacred truth, has placed in our hands in the Revised Bible the finest Commentary extant, which no student can afford to do without. This book should have a prominent place in every Christian's library.

VII. My Family Bible. Among the heirlooms in many Christian homes is the Old Family Bible. It recalls the early days when on Sabbath afternoon the children around the Mother's knee perused this wonderful book with its pictures of

Bible characters and listened to graphic stories told and retold for their especial benefit. With startling vividness I can see Moses on Sinai, Joseph before Pharaoh, David slaying Goliath, Daniel in the lion's den, Christ blessing the little children, and the Dragons of the Apocalypse in that old-time Book. Then tenderly we turn to the Family Record between the Testaments to find in the almost perfect penmanship of those earlier days the date of Father's and Mother's birth and of all the members of the family. And the opposite page too bears its records; loved ones now of sainted memory gone to the "Better Country," and others gone to homes of their own, possibly beyond the sea. Tears of sorrow mingled with joy stain the pages of this revered and doubly sacred Book.

No, I cannot give up the Bible. This book intertwines itself with all the concerns of life. It is the book of prayer. It is the book of business rights and wrongs, the book of social courtesy, the book of righteous official trust and honorable citizenship. It founds the marriage altar. It frames our death-bed consolations. It furnishes our words of hope as we lower the casket between the sods and our epitaphs for the marble slab.

Let us cling to the old Bible of precious memory, and of present helpfulness. All the other wires between us and the heart of the Infinite are down. We can see his intelligence in a flower; we can feel his power in an earthquake; but the Bible is the only thing in the universe that brings to us the love and pity and tenderness of God, leading the weary soul to the living Word of the living Christ.

Against Lying: Talk to Children

REV. BERNARD J. SNELL, M. A., LONDON, ENGLAND.

I cannot tell you how anxious are your parents that you should speak the truth always, and how they sometimes wonder whether you are telling the truth. I dare say that you are surprised at the way in which I continually speak about the importance of telling the truth, and you feel inclined to ask, "Why should I not say what seems to cost the least trouble?" Because, though you can hardly yet understand it thoroughly, nothing is more deeply rooted in character, nothing is more important to the welfare of society, than truth-telling. To lie produces mischief, always; anxiety and trouble come from it; and nothing so certainly defiles personal character. Lying turns black into white and white into black. He who goes on lying finds at last that he does not know when he has spoken the truth.

It is impossible to think of any fate so unfortunate and deplorable as the fate of a liar. Those who love him think that they cannot trust him; they are uncomfortably suspicious of everything he utters, even though he says, "Really and truly," or "Upon my word." They are miserable in the thought that he is hiding something. And he himself is wretched in being thus treated. In an atmosphere of suspicion, for which he alone is responsible, he cannot do his best or be his best. Things go from bad to worse. It is a miserable being to live with a liar. And the worst of it is that it takes such a long time for him to re-establish a belief in his honesty. His

punishment is to be disbelieved.

But (you say) he may not be found out. True, his friends may not find him out. But, as it is said in one of the earliest Books of the Bible, his sin is sure to find him out. His conscience has found it out; he himself knows that he has lied; he knows that he is false, and the shame and cowardice of it are with him.

Did you ever play at hide-and-seek in a fog? Suppose you try to hide; if you move about you are in danger of running into something, so you keep still, but the moment the fog clears away you are found out anyhow. That is like lying. A liar makes a fog around the truth. He is always afraid of bumping against the truth, always anxious and fearful lest he should be discovered, and, anyhow, when the fog clears off, as it is sure to do sooner or later, he is found out. You have no such trouble as that if you have told the truth.

A lie does not alter the fact. You say that you did not do what you did. It remains true that you did it. Nothing can change the fact. There it is, and the consequences of it go on just the same as if you had owned up to it. You might as well try to stop the moon moving, as try to hinder the consequences of an act by lying about it. Indeed, you only make the consequences worse than before. For, as I have said, your punishment for lying is certain, and in addition to that others may suffer innocently.

I know of a boy who broke a big jug; he put the two pieces together, and said nothing about it; so that when the servant maid went to lift the jug, one piece fell and cut her foot badly. That boy had told a lie without saying a word. Are you so foolish as to think that the pain will not some day come home to the right party? Do you think that they can escape payment of a bill by putting off payment continually? Why, there is interest to pay as well!

There is nothing about which the Bible speaks more sternly. "Lying lips are an abomination to the Lord"—and an abomination and a disgust to men as well. There is nothing that men despise more heartily than a liar, nothing that a man so strangely resents as being called a liar. For a liar is the meanest of cowards, the lowest of intelligent creatures.

Sometimes children lie for fun, sometimes because they are fond of astonishing people, sometimes from greed, sometimes from vanity, and very often from fear. Whatever be the reason, a liar generally gets a mark on his face which wise men can tell, and he always gets a mark on his soul.

All the world knows the truth is the safest path to follow, and that in the long run nothing is, or can be, gained by falsehood. God is true; the devil is the father of lies. Men had not lived long in the world before they found out the supreme importance of truth-telling. Without truth there can be no trust in one another, we cannot work together well, or live together happily. Unless our house of life is built on fact, it will fall to pieces. Therefore everybody has come to assume that the truth is spoken. That is the debt that we owe to others—to tell the truth. The man who lies is a barbarian, and properly belongs to those ancient savage times before men had found out the importance of being trustworthy. Barbarians are liars, and liars are barbarians; children in a civilized Christian

country should turn their backs on falsehood. Christian society is impossible unless men can trust one another's words.

I beg you to tell the truth. Resolve that you will and must. Let nothing shake you from it.

In the law courts the other day a small boy was giving important evidence. The cross-examining lawyer was very severely handling him. "Did your father tell you how to give your evidence?" "Yes, sir." "How did he tell you to give evidence?" "Father told me that a lawyer would try to tangle and confuse me, but that I was to be careful and tell the truth just the same every time I was asked." That is the sort of boy.

There is nothing that your father and mother would rather have than the knowledge that their child always tells the truth. One day Rex, who was in the garden with his parents, pushed over a large flower pot, and both flower and pot were broken. The nurse thought that his father would be angry and punish the boy, so she said that she had knocked it down. But a little voice piped up, "No, nurse, I did it." Then, to screen him, she said it was an accident, anyhow. But when mother was about to kiss him, saying, "Rex will be more careful, won't he?" Rex bridled up and said, "No, mother, don't kiss me; I pushed it over on purpose." His father heard, and said, "My boy, it was wrong; but all your life remember that your father blessed God for giving him a boy that spoke the truth."

Sometimes it is hard, I know. But try, and try, and try again. Pray to God to help you. All who love you want you to be true. Think before you speak; don't speak in a hurry. It is unmanly, un-Christian, un-English to tell a lie.

I beseech you, my children, always speak the truth. Remember, all our words are heard in heaven. Remember, it is quite hopeless to think of becoming a brave man or a good woman unless you learn to speak the truth.

The Christian Vow

REV. JOHN A. HUTTON, M. A., GLASGOW, SCOTLAND.

Text: "My heart shall not reproach me so long as I live." Job 27:6.

It is a good thing to hold up before our mind some rule or vow which we see at a glance will keep us above ourselves if we can only be faithful to it. Many of us, I am sure, continue to make no progress in our religious life simply because we do not deal definitely enough with ourselves. We promise to God and to ourselves in a general kind of way that we shall love him and obey him; and it may be that we are quite sincere. But even while we are promising this general kind of goodness we have already made up our minds that it will only be a general kind of goodness, that we shall in all likelihood remain very much the same as we are at the moment, that we shall neglect good things as usual, and fall into transgressions from which, indeed, we trust God will deliver us. And so we never gain any ringing victory over ourselves, and religion is apt to lose itself among the general interests of our life. A merely general promise of obedience to Christ is almost sure to be understood by yourselves as meaning a slack obedience, the mere avoidance of the greater, that is, the more public sins. Such a general promise has

little power to lay hold upon us and rebuke us. When we fail at a certain point we can excuse ourselves by promising that later on we shall make up for it, and so restore the balance and not come far short. In this way, we never make any progress, never rise above ourselves, and leave ourselves behind.

There is a wiser way; and it is a way which we practice regularly if we are alive to our secular affairs. We know how the days pass and how, unless we take care, we can easily not find time to do things which nevertheless, we know we ought to do. Arrears of these neglected things begin to accumulate, until the very fact that there are so many things left undone deadens us and disheartens us so that we add to their number still more neglected things. All the time we promise ourselves that one day we shall attend to them all, but the same force which hindered us from dealing with them in detail, hinders us from dealing with them in the mass. Meanwhile, we are unhappy, preoccupied, not free; for we are not living honorably with ourselves. We are like people who have put off some trouble, some experience, and who, in consequence, feel as much misery, so long as it is postponed, as they would



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Now the only way to keep free from this burden of unfulfilled duties, the only way to keep within ourselves the feeling that we are free and masters of our life, is to make plain to ourselves some definite thing which we shall do, and then permit nothing on earth to keep us back from the doing of it. This recovers for us the sense that, busy as we are and beset by the world, we are still the guide and master of our own spirit.

Well, it is some such rule that I would urge upon you and myself as the only way of health and freedom and happiness in our religious life. It is not enough that we come under a general and undefined engagement to live the Christian life. We must bind ourselves down to some specific acts of obedience.

There is something which we have fallen out of the habit of doing, something which we confess to ourselves, and feel when we are alone with God, is incumbent upon us—that, then, is a thing which we must pledge ourselves before Christ to do. For we have no more right to take credit for things which we merely purpose doing than we have to take credit for the dreams which sway our souls while we are asleep. There are things in the life of each one of us, about which we feel that we ought to act in a certain way, and that if we fail to act in that way, we are there and then not Christian people at all. Well, we are here this morning to make those things plain to ourselves, and here and now pledge ourselves that we shall now attend to them, that we shall not give ourselves rest until we have dealt with them so thoroughly that our souls are quite at peace and we can lift up our faces to God without spot.

This private thing, which we see clearly is so important that as Christians we stand or fall, according to our action with regard to it, may be anything. It may be something as big as one of the Ten Commandments, or it may be something very subtle, something which outsiders would scarcely understand, though to us it represents a real crisis, a call to choose, to act, it may even be to crucify our dearest inclination. But whatever it is, let us see quite clearly that just there we are being asked to say which side we are on, we are being asked to say what it is that we love best of all, and whether in the last lonely choice of our soul, we are ready at any cost to take the high and holy way.

It is by our behavior face to face with those hidden issues, it is by our action as we stand at one of those crossways, that we fashion or refashion our souls, and weave that garment which we shall wear forever.

Certainly there is no other way of progress in any religion of our life except this; to pledge ourselves now beyond our present attainment and thereafter to give ourselves no rest until we have performed our vow.

I am quite well aware that there are vows which no one has a right to take upon himself, just as there are vows which no authority has any right to impose upon us. For we do not know how God is going to deal with us later on. Indeed, it may be our duty to break some vow which we once upon a time laid upon ourselves. We have no right to limit God by taking such a vow upon ourselves as would exclude him hence-

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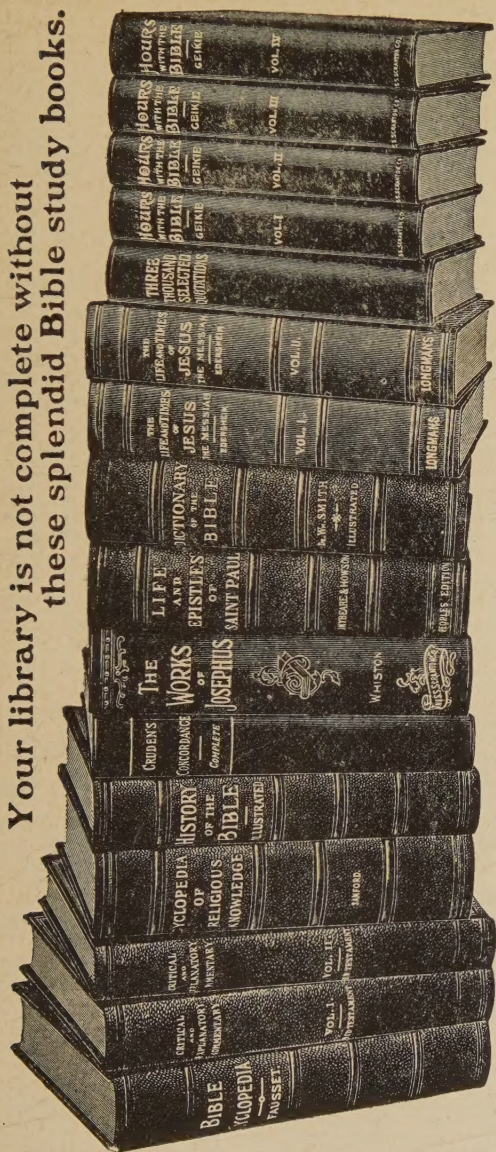
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ILLUSTRATIONS FOR FEBRUARY SUNDAY SCHOOL LESSONS

Less. 5.—Feb. Exp. No. 457—
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Less. 6.—Jan. Exp. page 248,
“Protection of God.”

Less. 7.—Feb. Exp., page 307,
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Less. 8.—Feb. Exp. No. 430, No.
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forward from much of our life. To take such a vow is really to be dictating to God, and to be choosing our own way.

But the vow which this text expresses is one of those vows which we may take forever and ever; because there is no conceivable situation into which God will ever lead us where we would wish to break away from it. “My heart shall not reproach me so long as I live.” That is a definite vow which, if we are Christians, we shall wish to take, and it is a vow which, as Christians, we shall never wish to be freed from.

“My heart shall never reproach me.” Shall we make that our motto henceforward? Let us think for a moment; for it is a great and searching pledge to take. And yet it is a pledge which we must take if we mean anything by our profession of Christ. “My heart shall never reproach me.” Does the vow mean, “I shall never in my life do anything wrong?” Yes, it may mean that, and even in that sense of it I ought not to shrink from saying that, by the help of God, I shall never in my life do anything wrong. One ought to be able to say that without any pride, meaning that, “Never shall I, of set purpose, do anything which at that moment I know to be wrong.”

And yet that is not the peculiar note of the words: “My heart shall not reproach me so long as I live.” If, for my heart is full of subtlety, if, for I know not the things which lie coiled up within me, or the things which lie in wait for me in the world, if I should ever fall, if I should ever break my oath of integrity towards Christ, if I should ever fall or slide into a wrong deed or a slack or unaspiring state, if ever my heart should speak to me about myself, if ever my heart should be troubled and grieved about me, about what I am doing or what I am gradually becoming, if there should ever come to me a clear moment when I see myself and am ashamed, then—and this is the vow—then, I shall not endure that dumb reproach of my heart, than I shall attend to the private rebuke, I shall be faithful to my sense of shame, I shall not put myself off with excuses or explanations. I promise that when I come to myself I shall arise and go to my Father and shall say to him, “Father, I have sinned.”

We may not promise ourselves that never again shall we transgress the written law of God, or wound the heart of Christ by our behavior. We may not promise that, for we do not know our-

selves entirely. But this we may promise; this, and nothing short of it, we must promise. We may pledge ourselves, here and now, that we shall never lead a double life; that we shall be loyal to God's rebuke within us; that our heart shall not reproach us, shall not cast up things in our teeth, so long as we live; that rather, when in private ways we know that Christ is displeased with us, when we are at least displeased with ourselves, when we find ourselves becoming hard or careless, turning our backs upon holier things, that, in that very hour, we shall go away by ourselves and kneel down somewhere, and lift up our hearts to our Father who seeth in secret, saying, “Speak, Lord; for thy servant heareth,” and “Lord, have mercy upon me,” and “Lord, thou knowest all things; thou knowest that I love thee.”—Record of Christian Work.

STARVING AMERICA, BY ALFRED W. McCANN, F. M. BARTON, 708 CAXTON BUILDING, CLEVELAND, O., \$1.50 PREPAID \$1.62.

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The book means revolution. There is nothing like it in the English language and doubtless it will be greeted with storms of denunciation and cries of praise. No teacher, nurse, physician or parent can afford to ignore its warning or disregard its significance.